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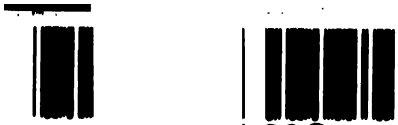
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ISAIAH UNFULFILLED:

BEING AN

EXPOSITION OF THE PROPHET.

ALEXANDER MACINTOSH,
PRINTER,
GREAT NEW STREET, LONDON.

Isaiah

ISAIAH UNFULFILLED:

BEING AN

EXPOSITION OF THE PROPHET.

WITH

NEW VERSION AND CRITICAL NOTES.

TO WHICH ARE ADDED,

TWO DISSERTATIONS:

ONE ON

THE "SONS OF GOD" AND "GIANTS" OF GENESIS VI.,

AND THE OTHER,

A COMPARATIVE ESTIMATE OF THE HEBREW AND GREEK
TEXTS.

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P R E F A C E.

It must appear an act of great daring, for any of talents and learning inferior to the celebrated Lowth, to attempt a version of the Prophet Isaiah after that Prelate's admired composition. But though the Prophet is greatly indebted to his labours for a restoration in very many places of what was evidently the original text, it did appear to the author that though the Bishop had derived and acknowledged much assistance from the Septuagint, there was yet much ore concealed beneath that translation which has not been wrought as yet by any.

He was also grieved to see so little notice taken of the scriptural quotations of Isaiah; so little done towards manifesting the honesty of the citations made by the inspired writers, and the justness of the testimonies they derive thence to their arguments. It is a subject but little noticed, yet surely of considerable importance; and much attention is paid to it in the present work. The investigations on this point have led to the conviction that in many instances the Jews have wilfully corrupted the oracles of God committed to their care; while in other cases mistakes have arisen from the inaccuracy of transcribers. The Septuagint version most clearly establishes both these

facts; and the sentiments of such critics as Kennicott, De Rossi, and Bos, confirm the conviction. Far be it from the author unjustly to accuse the Jews; that *first* of the nations to whom "pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises, whose are the fathers, and of whom (mightiest privilege of all!) as concerning the flesh Christ came, who is over all, God blessed for ever, Amen." But a firm belief of the justice of the charge, based on a broad foundation of evidence, has led him to make and to sustain the accusation. "Let God be true, and every man a liar!" His interpretation of Isaiah is as completely in their favour as, he supposes, any Jew by birth could desire; his expectation of their final glory as distinct as they are wont to form.

The frequent use of the Greek translation is vindicated in the Dissertation, with what success the reader must determine. Not that it was his intention always to uphold the Greek against the Hebrew; but so far to establish his conclusion, as to make it manifest that the Hebrew is not so perfect but that it may and should accept the aid of ancient MSS. and versions. Asterisks at the side of texts mark that the reader is referred to the notes for the readings of ancient versions not received into the text, but worthy of notice. They are given in English for the convenience of the general reader.

It was primarily his intention to put forth simply a new version with notes critical and explanatory; but finding that so many had anticipated him in this, and that though the text should be perfect as it came from the prophet's pen, it might still leave his oracles little understood, giving

full scope to the work of an interpreter, he was induced to offer an Exposition. To this he was led by the belief that ancient and modern writers had combined to furnish him with a key to its just explanation. Certain it is that the Exposition now offered does not wittingly omit to face any difficulty, and the reader is requested to compare the Commentary with the text chapter by chapter as he proceeds. Let him not be startled or throw aside the book if he finds interpretations given which differ greatly from those of modern commentators, but suffer the whole of its bearings to be seen. For if the author be not mistaken, he has kept throughout to the principles laid down in the commencement; the chief of which is that the true key of Scripture prophecy is LITERALITY of interpretation, restrained by common sense from running into absurdity, such as attributing passions to inanimate things.

The reader will, it is believed, receive much confirmation of his belief in the truth of the Exposition given, if he will compare at large the passages cited as parallel from the Old Testament, as much evidence thence deducible was not capable of being brought forward, lest the discussion should become prolix and full of episode. And if it be found that the general scheme of prophecy as exhibited here accords remarkably with the tenor of the Psalms, the Prophets, and the Revelation, will not this be an argument of invincible power that it is the true? It certainly is agreeable to the ancient belief of the Christian Church, before Origen and Jerome by their spiritualizing mode of interpretation, turned the tide against the literal acceptance. It is, which is higher ground still, accordant with the *literal* fulfilments which, as Evangelists and Apostles have shown,

have already occurred. And if the principles here advocated be just—if a time be coming when the Christian Church shall be beset with trials and persecution, mightier and fiercer than has yet been recorded, then it becomes us to turn with zealously inquiring eye to the sure word of prophecy, that in the sifting that shall take place, our faith fail not. Is it not also an argument worth consideration, that if in the present day the key be found to unlock the mysteries of prophecy that have been hid for so many generations from the Christian Church, it may in God's mercy be restored, that his people may be found wakeful and patient; and that the cry, "The bridegroom cometh," betokens that the hour of "midnight" is not far off, and the time of the revelation of the Lord Jesus not far onward in futurity?

If these principles be true, the writer is confident that they will make their way amongst all the real servants of the Redeemer; for he is cheered by the promise vouchsafed of old to Daniel, "The wise shall understand."

ISAIAH.

CHAP. 1 THE VISION OF ISAIAH THE SON OF AMOS, WHICH
I. HE SAW CONCERNING JUDAH AND JERUSALEM; IN THE
DAYS OF UZZIAH, JOTHAM, AHAZ, AND HEZEKIAH, KINGS
OF JUDAH.

- 2 HEAR, O heaven ! and give ear, O earth !
For JEHOVAH speaketh.
I have begotten children and brought them up,
But they have set me at nought.
- 3 The ox knoweth his owner,
And the ass the crib of his lord ;
But Israel knoweth not ME,
Nor doth my people discern me.
- 4 Ah sinful nation ! a people laden with iniquity !
An evil seed, corrupted children !
Ye have forsaken JEHOVAH,
Ye have provoked the Holy One of Israel.
- 5 On what part shall ye be smitten again, if ye repeat
transgression ?
The whole head is sick, the whole heart faint,
- 6 From the sole of the feet to the head there is no sound-
ness therein,
But a wound, a bruise, and putrefying sores :
*They have not been closed, nor bound up,
Nor mollified with ointment.
- 7 Your land is desolate, your cities burnt with fire ;
Your country oppressors devour in your presence,

- And it is laid waste as overthrown by stranger nations.
8 And the daughter of Zion is left as a tent in a vineyard;
As a shed in a garden of cucumbers, as a captured city.
9 And except JEHOVAH of hosts had left us a seed,
We had been as Sodom, and been made like unto Gomorrah.
- 10 Hear the word of JEHOVAH, ye rulers of Sodom !
Give ear to the law of our God, oh people of Gomorrah !
- 11 What regard I the multitude of your sacrifices ? saith JEHOVAH :
I am full of burnt-offerings of rams, and the fat of fed beasts,
The blood of bullocks and lambs, and he-goats, I desire not.
- 12 Nor come ye to appear before me :
For who hath required this at your hands ?
Ye shall tread my courts no more.
- 13 If ye bring a flower-offering, it is vain ;
(Or) incense, it is an abomination to me :
- 14 Your new moons, and sabbaths, and the calling of assemblies I cannot endure ;
The fast, and the day of restraint.
Your new moons and your festivals my soul hateth ;
Ye have cloyed me : no longer will I endure your sins.
- 15 When ye stretch forth your hands, I will turn mine eyes from you,
Yea, when ye multiply your supplications, I will not give ear,
For your hands are full of blood.
- 16 Wash you, make you clean, take away the iniquity of your doings
- 17 From before mine eyes : cease from evil doing, learn to do well :
Seek out justice ; succour the injured ;
Do justice to the fatherless, right the widow.
- 18 Come, now, let us plead together, saith JEHOVAH ;
Though your sins be as scarlet, I will make them white as snow ;
And though they be red as crimson, yet will I whiten them as wool.

- 19 If ye be willing and obey me,
Ye shall eat the good of the earth.
- 20 But if ye refuse, and will not obey me,
The sword shall devour you,
For the mouth of JEHOVAH hath spoken it.
- 21 How is the faithful city of Zion become an harlot !
Therein once lodged righteousness, but now murderers.
- 22 Thy silver is become dross, thy wine mixed with water.
- 23 Thy princes are rebellious, associates of robbers,
Every one loving gifts, and seeking rewards,
They do not justice to the fatherless; the cause of the widow they regard not.
- 24 Therefore thus saith JEHOVAH of hosts,
Woe to the mighty ones of Israel !
For my wrath shall not cease against mine adversaries :
And I will deal vengeance on my foes.
- 25 And I will turn mine hand upon thee,
And will refine thee until thou art pure ;
*And I will purge thy dross,
And take away all thy tin ;
- 26 Then will I restore thy judges as at the first,
And thy counsellors, as at the beginning :
And afterwards thou shalt be called, The city of righteousness,
The faithful metropolis.
- 27 For with judgement shall Zion be redeemed,
And her captivity with righteousness.
- 28 And the transgressors and the sinners shall be destroyed together ;
And they that forsake JEHOVAH shall be cut off.
- 29 For they shall be ashamed of the idols, they have desired ;
And confounded at the gardens, they have chosen.
- 30 For they shall be as an ilex whose leaves fade ;
And as a garden that hath no water.
- 31 And the strong shall be as tow,
And their workmanship as sparks ;
And the lawless and sinners shall be burnt up together,
Nor shall any quench them.

CHAP. II. 1 THE WORD WHICH ISAIAH THE SON OF AMOS RECEIVED CONCERNING JUDEA AND JERUSALEM.

- 2 It shall come to pass in the last days,
That the mountain of JEHOVAH shall be conspicuous,
And the house of God on the top of the mountains ;
And it shall be exalted above the hills:
And all nations shall flow unto it.
- 3 And many nations shall go and say,
Come, and let us go up to the mountain of JEHOVAH ;
And to the house of the God of Jacob.
And he will teach us of his ways,
And we will walk in his paths :
For out of Zion shall go forth the law ;
And the word of JEHOVAH from Jerusalem.
- 4 And he shall judge among the Gentiles ;
And shall work conviction among many people :
And they shall beat their swords into plough-shares,
And their spears into pruning-hooks.
Nation shall not lift up sword against nation ;
Neither shall they learn war any more.
- 5 And now, O house of Jacob, come ye,
Let us walk in the light of JEHOVAH.
- 6 For he hath forsaken his people, the house of Jacob :
Because their country is filled with diviners as of old time,
And with soothsayers like the (land of) foreigners :
*And they multiply a spurious brood of strange children.
- 7 Their land also is full of silver and gold ;
Neither is there any numbering of their treasures ;
And their land is filled with horses ;
Neither is there any end of their chariots.
- 8 Their land also is filled with idols, the work of their
own hands ;
That which their own fingers have made they worship.
- 9 And the mean man boweth down,
And the great man humbleth himself ;
Therefore will I not forgive them.
- 10 And now enter into the rocks, and hide thyself in the
dust,
From the terror of JEHOVAH and the glory of his
majesty,

When he ariseth to smite terribly the earth.

- 11 For the lofty looks of man shall be humbled ;
And the haughtiness of men bowed down ;
And JEHOVAH alone shall be exalted in that day :
- 12 For a day is appointed by JEHOVAH of hosts against
every insolent and haughty one,
And against every one that is lofty, and he shall be
brought low.
- 13 And against all the cedars of Lebanon that are high
and exalted,
And against all the oaks of Bashan.
- 14 And against all the lofty mountains,
And against all the hills that are lifted up ;
- 15 And against every high tower,
And against every fenced wall.
- 16 And against all the ships of Tarshish,
And against every spectacle of beauty.
- 17 And the loftiness of man shall be bowed down,
And the haughtiness of men brought low,
And JEHOVAH alone shall be exalted in that day.
- 18 And the idols they shall utterly abolish,
- 19 Carrying them into the caverns and clefts of the rocks,
And into the holes of the earth ;
From the terror of JEHOVAH, and the glory of his
majesty,
When he ariseth to smite terribly the earth.
- 20 In that day a man shall hide his idols of silver,
And his idols of gold, which they made to worship,
- 21 To enter into the caves of the rocks, and the holes of
the craggy rocks ;
From the terror of JEHOVAH, and the glory of his
majesty,
When he ariseth to smite terribly the earth.

- 22 Cease ye from man, whose breath is in his nostrils :
For wherein is he to be accounted of ?

CHAP.
III.

- 1 For, behold, the Lord JEHOVAH of hosts
Taketh away from Jerusalem, and from Judæa,
The strong both male and female ;
The whole stay of bread, and the whole stay of water.
- 2 The mighty man and the man of war,
The judge, and the prophet, the diviner, and the
ancient,

- The captain of fifty and the honourable man,
And the counsellor, and the skilful artificer, and the
skilful in incantation.
- 3 And I will make youths their princes,
And scorers shall rule over them.
- 4 And the people shall be oppressed, every one by
another,
And every one against his neighbour shall behave
insolently:
The child against the ancient, the base against the
honourable.
- 5 Then shall a man lay hold of his brother,
Or some relation of his father's, saying,
- 6 Thou hast raiment, be thou our ruler;
And let my food be under thy control.
- 7 And he shall answer and say in that day,
I will not be your ruler,
For in my house is neither bread nor raiment.
I will not be the ruler of this people.
- 8 For Jerusalem is abandoned, and Judæa hath fallen,
Because their words are with iniquity,
* And in their inventions, they disobey JEHOVAH.
- 9 For now is their glory humbled;
And the confusion of their countenance hath arisen
against them,
But they published their sin as Sodom, and manifested
it openly.
Woe to their souls! for they have devised a wicked
counsel.
- 10 Saying among themselves, Let us destroy the Just One,
For he is displeasing unto us:
Therefore shall they eat the fruit of their deeds.
- 11 Woe to the Wicked One! evil
According to the works of his hands shall befall him.
- 12 O my people, oppressors spoil you,
And exactors lord it over you;
O my people, they that flatter you, cause you to err,
And pervert the path of your feet.
- 13 But now JEHOVAH shall arise up to judgement,
And shall cause the nations to stand for trial.
- 14 JEHOVAH himself cometh to judgement
With the elders of his people, and with his princes:

Wherefore now have ye set on fire my vineyard !
And (why) is the plunder of the poor in your houses ?

15 Why do ye afflict my people ?

* And grind the faces of the poor ?

16 Thus moreover, saith JEHOVAH,
Because the daughters of Zion are haughty,
And walk with a lofty neck and with wanton eyes,
And draw a sweeping train as they go,
And march with stately step.

17 Therefore JEHOVAH will humble the head of the
daughters of Zion,
And JEHOVAH will expose their nakedness.

18* And in that day shall JEHOVAH take from them,
The bravery of the tinkling ornaments about their feet,
And their cauls, and round tires like the moon,

19 The chains, and the bracelets, and the mufflers,

20 The bonnets, and ornaments of the legs,

And the headbands, and the tablets, and earrings,

21 The rings and nose jewels,

22 The changeable suits of apparel, and the mantles,
And the wimples, and the crisping pins,

23 The glasses and the fine linen,
And the hoods and the veils.

24 And there shall be instead of sweet smell, a stench ;
And instead of a girdle, a rent ;

And instead of a well-set hair, baldness ;

And instead of a stomacher, a girding of sackcloth.

25 And thy very beautiful son whom thou lovest shall fall
by the sword,

And thy strong men be brought low in the war.

26 And thy coffers of jewels shall mourn,

And thou shalt be left solitary and sit on the ground.

AP.
v.

1 And seven women shall lay hold of one man in that
day, saying,

We will eat our own bread and wear our own apparel,

Only let us be called by thy name,

To take away our reproach.

2* In that day shall the branch of JEHOVAH be beautiful
and glorious,
And the fruit of the earth excellent and comely for the
escaped of Israel.

- 3 And it shall be that the remnant in Zion,
And the escaped in Jerusalem,
Shall be called holy,
Even all that are enrolled unto life in Jerusalem.
- 4 For JEHOVAH shall wash away the filth
(Of the sons) and daughters of Zion.
And shall purge the blood of Jerusalem from the midst
thereof
With the spirit of judgement and the spirit of burning.
- 5* And JEHOVAH shall create
On every place of Mount Zion,
And all the surrounding parts,
A cloud and smoke by day,
And the shining of a burning fire by night;
For with all the glory of JEHOVAH shall it be covered.
- 6 And it shall be a tabernacle for shade from the heat by
day,
And a refuge and a covert from storm and rain.

CHAP.
V.

- 1 Now will I sing to my beloved,
A tender song touching my vineyard.
The beloved had a vineyard on a very fruitful hill,
- 2 And I fenced it, and gathered out the stones thereof,
And planted it with the choicest vine,
And built a tower in the midst thereof,
And dug out a wine vat therein,
- 3 And I waited that it should bring forth grapes,
But it produced poisonous berries.
And now, ye inhabitants of Jerusalem, and men of
Judah,
Judge, I pray you, between me and my vineyard.
- 4 What could be done more for my vineyard,
That I have not done for it?
Therefore I expected that it should bring forth grapes,
But it produced poisonous berries.
- 5 But now, go to, will I tell you what I will do to my
vineyard,
I will take away the hedge thereof, and it shall be
eaten up;
I will break down the wall thereof, and it shall be
trodden down.
- 6 And I will forsake it; it shall not be pruned nor digged,
But there shall come up thereon thorns and briars.

- I will also command the clouds, that they rain no rain upon it.
- 7 For the vineyard of JEHOVAH of hosts is the house of Israel,
And the men of Judah his beloved plant ;
I expected that it should bring forth justice, but behold oppression ;
And righteousness, but behold a cry.
- 8 Woe unto them that join house to house,
* And lay field to field, till there be no place,
Would ye dwell alone upon the earth ?
- 9 And JEHOVAH of hosts made me to hear this (word) ;
Though there be many houses : they shall be desolate ;
Though fair, they shall be without inhabitant.
- 10* Yea, ten acres of vineyards shall yield one bath,
And the seed of an homer shall yield an ephah.
- 11 Woe unto them that rise early in the morning, to follow strong drink,
That continue until night, till wine inflame them !
- 12 For the harp and the viol, the tabret and the pipe, are in their feasts.
But they regard not the work of JEHOVAH ;
Nor consider the operations of his hands.
- 13 Therefore my people are gone into captivity,
Because they know not JEHOVAH ;
* And their honourable men are famished,
And their multitude dried up with thirst.
- 14 Therefore Hades hath enlarged his desire,
And hath opened his mouth without measure.
And their glorious ones, and their multitude,
And their rich ones, and they that exult, shall descend into it.
- 15 And the mean man shall be brought down,
And the mighty man shall be humbled ;
And the eyes of the lofty shall be humbled.
- 16 And JEHOVAH of hosts shall be exalted in judgement,
And the Holy God shall be glorified in righteousness.
- 17 Then shall they that have been plundered feed like oxen,
And the wastes of the transgressors shall strangers eat.
- 18 Woe unto them that draw iniquity as with a long cord,
And sins as with a cart-rope !

- 19 Who say, Let him make speed
And hasten his work, that we may see it :
And let the counsel of the Holy One of Israel
Draw nigh, and come, that we may know it !
- 20 Woe to them that call evil good, and good evil ;
That put darkness for light, and light for darkness :
That put bitter for sweet, and sweet for bitter.
- 21 Woe unto them that are wise in their own eyes ;
And prudent in their own sight !
- 22 Woe unto your powerful ones, the wine-bibbers ;
And those in authority, mixers of strong drink !
- 23 That justify the wicked man for reward,
And take away the righteousness of the just man from him.
- 24 Therefore as the fire devoureth the stubble,
And the flame consumeth the chaff,
So their root shall be as rottenness,
And their blossom shall go up as dust.
Because they have cast away the law of JEHOVAH of hosts,
And despised the word of the Holy One of Israel.
- 25 Therefore the anger of JEHOVAH of hosts is kindled
against his people,
And he hath laid his hand upon them,
And he smote them ; and the mountains trembled :
And their carcases became as dung in the midst of the streets ;
Yet for all this his anger is not turned away,
But his hand is stretched out still.
- 26 Therefore shall he lift an ensign to the nations afar off,
And shall hiss for them from the ends of the earth :
And behold, they shall come with speed swiftly.
- 27 None shall be weary, nor stumble among them,
None shall slumber, nor sleep ;
Nor shall the girdle of their loins be loosed,
Nor the latchet of their shoes be broken.
- 28 Whose arrows are sharp, and their bow bent,
Their horses' hoofs shall be counted a flint,
And their chariot wheels like a whirlwind.
- 29 They shall be angry as lions,
And roar as lions' whelps ;
And they shall roar and seize the prey,
And they shall carry it away, and none shall deliver it.

30 In that day there shall be a cry because of them,
As the sound of a billowy sea ;
And they shall look to the heaven above,
And to the earth beneath,
And behold darkness, horrible darkness, in their (time
of) distress.

- P. 1 IN the year that king Uzziah died, I saw JEHOVAH
2 sitting upon a throne high and lifted up, and the house
was full of his glory. Above him stood seraphim ; each
one had six wings ; with twain he covered his face, and
with twain he covered his feet ; and with twain he did
3 fly. And they cried one to the other, and said,
Holy, holy, holy, is JEHOVAH of hosts.
The whole earth is filled with his glory.
4 And the posts of the door moved at the sound of their
5 cry : and the house was filled with smoke. And I said,
Woe is me, for I am undone : for I am a man, and have
unclean lips, and I dwell in the midst of a people of
6 unclean lips, and mine eyes have seen the King,
JEHOVAH of hosts. Then was sent to me one of the
seraphim, having a live coal in his hand, which he had
7 taken with the tongs from the altar. And he laid
it on my mouth, and said,
Lo, this hath touched thy lips :
And thine iniquity is purged, and thy sin taken away.
8 And I heard the voice of Jehovah, saying, Whom shall
9 I send, and who will go for us ? And I said, Here am
I : send me. And he said,
Go, and say to this people,
By hearing ye shall hear, and not understand ;
And seeing ye shall see, and not perceive :
10 For this people's heart is waxed gross,
And their ears are dull of hearing :
And their eyes they have closed,
Lest at any time they should see with their eyes,
And hear with their ears,
And understand with their heart,
And be converted, and I should heal them.
11 And I said, How long, O JEHOVAH ? And he said,
Till the cities be desolate from not being inhabited,
And the houses, because there is no man :
And the land be utterly desolate.

- 12 And after that God shall remove men to a distance ;
 And they that are left in the land shall be multiplied.
 13 Because yet in it shall be a tenth,
 And again it shall be for preservation,
 As an oak, that drops its leaf,
 And as an acorn, when it falls from its cup,
 So the holy seed shall be support thereof.

CHAP.
VII.

- 1 AND it came to pass, in the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, that Rezin, king of Assyria, and Pekah, the son of Remaliah, king of Israel, went up toward Jerusalem, to war against it, but could not prevail against it.
 2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the
 3 wood are moved with the wind. Then said JEHOVAH unto Isaiah, Go forth now to meet Ahaz, thou and Shear Jashub thy son, at the end of the conduit of the
 4 upper pool in the highway of the fuller's field. And say unto him,
 Take heed, and be still, fear not, neither be faint-hearted,
 Because of the two tails of these smoking fire-brands.
 For when the anger of my indignation is ceased,
 Again I will heal thee.
 5 Because Syria hath devised an evil device against thee ;
 Ephraim, and the son of Remaliah, saying,
 6 Let us go up against Judah, and harass it,
 And let us turn them away unto ourselves,
 And set a king over it, the son of Tabeal.
 7 Thus saith JEHOVAH of hosts,
 This counsel shall not stand nor take effect.
 8 Though the head of Syria, be Damascus ;
 And the head of Damascus, Rezin ;
 9 And the head of Ephraim, be Samaria,
 And the head of Samaria, Remaliah's son,
 Yet within threescore and five years
 Ephraim shall be broken, that he be no more a people ;
 * If ye will not believe in me, ye shall not be established.

- 10 Moreover JEHOVAH spake again unto Ahaz, saying,
11 Ask thee a sign of JEHOVAH thy God,
Go deep to Hades, or high to heaven above.
12 But Ahaz said, I will not ask, neither will I tempt
JEHOVAH.
13 And he said,
Hear ye now, O house of David !
Is it a small thing for you to contend with men,
And how can ye contend with JEHOVAH ?
14 Therefore JEHOVAH himself shall give you a sign,
Behold the Virgin shall be with child, and shall bear
a son,
And they shall call his name Emmanuel.
15 Butter and honey shall he eat,
Before he know to refuse the evil, and choose the good.
16 For before the child shall know how to refuse the
evil, and choose the good,
The land for which thou fearest,
Shall be forsaken of the two kings.
17 But JEHOVAH shall bring upon thee
And upon thy people, and upon thy father's house,
Days, such as shall not be
* From the day that the King of Assyria shall take
away Ephraim from Judæa.
18 And it shall come to pass in that day,
That JEHOVAH shall hiss for the fly,
That dwelleth in the utmost part of the river of
Egypt.
And for the bee, that is in the land of Assyria,
19 And they shall come and rest all of them
Upon the desolate valleys, and in the holes of the
rocks;
And on all thorny trees, and on all bushes.
20 In that day JEHOVAH shall shave with his hired razor,
(Even) by the king of Assyria beyond the river,
The head, and hair of the feet, and moreover shall
take away the beard.
21 And it shall come to pass in that day,
That a man shall feed a young cow and two sheep,
22 And it shall be, from their producing much milk,
That he shall eat butter;
For butter and honey shall every one eat that re-
maineth upon the land.

- 23 And it shall be in that day, that every place
Where there were a thousand vines, at a thousand
pieces of silver,
Shall be for a wilderness, and for thorns.
- 24 With arrows and bows shall they come thither,
For a wilderness of thorns shall the whole land
become.
- 25 And on every mountain once tilled with the mattock,
Thither shall no fear approach,
For because of its briars and thorns,
It shall be for the feeding of sheep, and the trampling
of the ox.

CHAP.
VIII.

- 1 AND JEHOVAH said unto me, Take unto thee a large
2 roll, and write on it with a man's tool, 'Quickly take the
spoil, haste to the prey.' And I took me faithful witnesses,
Uriah the priest, and Zechariah the son of Baruchiah.
- 3 And I went unto the prophetess, and she conceived,
and bare a son. And JEHOVAH said unto me,
Call his name, 'Quickly spoil,-with speed take the
prey :'
- 4 For before the child shall know
To call, My father and My mother,
The power of Damascus shall be taken away,
And the spoil of Samaria, before the king of Assyria.
- 5 JEHOVAH spake also unto me again, saying,
- 6 Because this people refuseth
The waters of Siloam that flow softly,
And desire to have Rezin,
And the son of Remaliah as king over them :
- 7 Therefore behold the Lord bringeth upon them,
The waters of the river, the strong and mighty,
(Even) the king of Assyria and all his glory.
And he shall come up on all their valleys,
And march over all their walls.
- 8 * And he shall pass through Judæa,
He shall overflow and go over, he shall reach even to
the neck ;
And the breadth of his wings shall even fill
The extent of thy land, O Immanuel !
- 9 Confederate yourselves, ye Gentiles, and ye shall
be defeated.

- Give ear, from the ends of the earth;
Strengthen yourselves, and ye shall be defeated;
And if again ye strengthen yourselves,
Again shall ye be defeated.
- 10 And what counsel soever ye devise, JEHOVAH shall scatter it,
And what word soever ye speak, it shall not stand,
For God is with us.
- 11 For thus said JEHOVAH unto me,
As with the strength of his hand he turned me aside,
From walking in the way of this people, saying,
- 12 Say not ye, 'A confederacy,'
To all to whom this people shall say, 'A confederacy.'
Neither fear ye their fear, nor be troubled.
- 13 But JEHOVAH of hosts, sanctify him,
And let him be your fear.
- 14 And if thou trust in him, he shall be to thee a sanctuary,
But a stone of stumbling and a rock of offence
To the two houses of Israel;
And a gin and a snare to the inhabitants of Jerusalem.
- 15 For many among them shall stumble and fall,
And be broken and snared and taken.
- 16* Bind up the testimony, and seal the law among my disciples.
- 17 And thou shalt say, I will wait for the Lord
That turneth away his face from the house of Jacob,
And I will trust in him.
- 18* Behold I and the children whom God hath given me,
Are for signs and for wonders to Israel,
From Jehovah of hosts, who dwelleth in Mount Zion.
- 19 And if they say unto you,
Seek unto them that have familiar spirits,
And to wizards that speak spells and mutter,
Should not a nation seek unto their God?
Why enquire they of the dead concerning the living?
- 20 To the law and to the testimony,
If they speak not according to this word,
There shall be to them no reward.
- 21 And there shall come upon you severe famine,
And it shall be that when ye hunger,
Ye shall fret and blaspheme your king and your fathers'
God,
And ye shall look to heaven above,

- 22 And to the earth beneath shall ye look,
 And behold, straits and darkness !
 Affliction, misery, and darkness, so that ye cannot see !
 For he shall not see who is in darkness,
 Till the time when they shall also turn to the Lord :
 This will I perform very speedily.

CHAP.
IX.

- 1 The land of Zabulon, and the land of Naphthali,
 By way of the sea, beyond Jordan, Galilee of the Gen-
 tiles.
- 2 The people which sat in darkness have seen great light,
 And to them which sat in the region and shadow of
 death
 Light is sprung up.
- 3 Thou, O God, hast multiplied the nation, and increased
 the joy ;
 They joy before thee according to the joy in harvest,
 And as men rejoice when they divide the spoil.
- 4 For thou hast broken the yoke, his burthen ;
 And the staff that was upon his shoulder,—
 The rod of their oppressor, JEHOVAH hath broken,
 As in the day of Midian.
- 5* For every battle of the warrior is with confused noise,
 And garments rolled in blood,
 But this shall be with burning and fuel of fire.
- 6 For unto us a child is born, unto us a son is given,
 And the government shall be upon his shoulder,
- * And his name shall be called Wonderful, Counsellor,
 The Mighty God, the Father of the future age, the
 Prince of Peace.
- 7 Mighty shall be his dominion, and of his peace no end :
 He shall ascend the throne of David, and his kingdom,
 To order it, and establish with judgment,
 And with righteousness, henceforth and for ever.
 The zeal of JEHOVAH of hosts will perform this.
- 8 Jehovah hath sent a word upon Jacob,
 And it hath lighted upon Israel ;
- 9 And all the nations have become wicked,
 Ephraim, and the inhabitants of Samaria,
 Who say in their pride and loftiness of heart,
- 10 The bricks have fallen, but come, let us hew stone :
 The sycamores are cut down, but we will replace them
 with cedars ;

- And we will build ourselves a tower.
- 11 Therefore God shall smite on Mount Zion those that rise against him,
And at Jerusalem shall he scatter his enemies:
- 12 The Syrians on the east, and the Greeks on the west,
That devour Israel with open mouth.
For all this his anger is not turned away,
But his hand is stretched out still.
- 13 Yet this people returned not to him that smote them,
And JEHOVAH of hosts have they not sought.
- 14 Therefore shall JEHOVAH cut off from Israel
The head and the tail, the little and the great, in one day.
- 15 The ancient and venerable, he is the head;
And the prophet that teacheth lies, he is the tail.
- 16 For they that flatter this people shall be deceivers,
And they shall deceive, that they may swallow them up.
- 17 Therefore in their young men shall JEHOVAH have no joy,
And on their fatherless and widows no pity.
For they are all lawless and evil,
And every mouth speaketh falsity.
For all these things his wrath is not turned away,
But his hand is stretched out still.
- 18 And wickedness shall be devoured as with fire;
And as dry grass shall it be consumed by flame;
(A fire) shall be kindled in the thickets of the forest,
And all things around the hills shall be devoured together.
- 19 By the wrath of JEHOVAH of hosts is the whole land burnt,
And the people shall be as burned by the fire,
No man shall have pity on his brother.
- 20 But he shall snatch on the right, yet be hungry,
And eat on the left, yet not be filled;
Yea, a man shall eat the flesh of his children.
- 21 Manasseh shall devour Ephraim,
And Ephraim Manasseh;
And they together shall besiege Judah.
For all this his anger is not turned away,
But his hand is stretched out still.

- CHAP. X.
- 1 Woe unto them that decree unrighteous decrees,
Unto the scribes, that prescribe oppression.
 - 2 That turn aside the judgement of the needy;
That snatch away the right of the poor of my people;
That the widow may become their prey,
And that they may rob the fatherless.
 - 3 And what will ye do in the day of visitation?
And in the desolation that shall come from afar?
To whom will ye flee for succour?
And where will ye leave your glory?
 - 4 That ye be not carried into captivity,
And that ye fall not under the slain?
For all this his anger is not turned away,
But his hand is stretched out still.
 - 5 Ho! to the Assyrian, the rod of mine anger!
And in whose hands is the staff of mine indignation.
 - 6 Against a lawless nation will I send him,
And against the people of my wrath will I give him a
charge,
To take the spoil, and to gather the prey:
And to tread underfoot their cities,
And to make them as the mire of the streets.
 - 7 Howbeit, he meaneth not so,
Neither in his heart doth he so purpose:
But to destroy is in his heart,
And to cut off nations not a few.
 - 8 And if they say unto him, Art thou not the only King?
 - 9 He shall say, I have not taken the country above
Babylon,
And Calno, where the tower was built,
But I have taken Arabia, and Damascus, and Samaria.
 - 10 As I have taken these, so will I take all kingdoms,
Howl, ye graven images in Jerusalem and Samaria!
 - 11 For as I have done to Samaria and her idols,
So will I do to Jerusalem also, and to her images.
 - 12 And it shall be, that when I, JEHOVAH, have performed
the whole work,
Upon Mount Zion, and Jerusalem,
I will punish the proud heart of the king of Assyria,
And the loftiness of his haughty eyes.
 - 13 For he hath said, By the strength of my hand I have
done it,

- And by the wisdom of my understanding;
I will take away the boundaries of the nations,
And their strength I will spoil.
- 14 And I will shake cities with their inhabitants,
And the whole world will I seize like a nest in my hand,
And like deserted eggs will I take them,
And none shall escape me, nor contradict;
Nor any open the beak or chirp.
- 15 Shall the axe boast itself against him that heweth there-
with?
Shall the saw magnify itself against him that moveth it?
Or shall the staff be proud against him who lifteth it?
- 16 Wherefore JEHOVAH of hosts shall send
Upon thy honour, dishonour;
And upon thy glory a burning fire shall be kindled.
- 17 And the light of Israel shall be a fire,
And his Holy One a burning flame;
And it shall consume the briers and thorns in that
day.
- 18 And the mountains and the hills and the forests
Shall be consumed, and the fire shall devour both soul
and body,
And he that fleeth shall be as one fleeing from burning
flame.
- 19 And the remnant of the trees of his forest shall be few,
So that a child shall number them.
- 20 And it shall come to pass, in that day,
That no longer the remnant of Israel,
And the escaped of the house of Jacob,
Trust in him that smote them;
But shall trust in JEHOVAH,
The Holy One of Israel in truth.
- 21 The remnant shall return, the remnant of Jacob,
Unto the mighty God;
- 22 For though the number of the children of Israel be as
the sand of the sea,
The remnant (only) shall be saved:
- 23 For he will finish the work, and cut it short in righte-
ousness,
Because a short work will JEHOVAH make upon the earth.
- 24 For thus saith JEHOVAH of hosts:
Fear not, my people, that dwell in Zion,

- Because of the Assyrian, because he shall smite thee
with a staff,
And shall lift up his rod against thee after the manner
of Egypt.
- 25 For yet a little while, and mine anger shall cease,
And mine indignation against their designs.
- 26 And God shall raise up against him a scourge,
According to the slaughter of Midian at the rock of
Oreb:
And like the rod which he lifted up over the sea,
He shall lift it up in the way of Egypt.
- 27 And it shall come to pass in that day,
That his yoke shall be removed from thy shoulder,
And his fear shall be taken away from thee;
And the yoke shall be broken from your shoulders.
- 28 For he shall come to Aiath, he shall pass on to
Megiddo:
At Michmast he shall deposit his baggage.
- 29 He shall pass the strait (of Michmath); Geba shall be
his lodging for the night;
Fear shall seize Ramah, Gibeah of Saul shall flee.
- 30 Cry with thy voice, O daughter of Gallim!
Hearken, O Laish; answer her, O Anathoth.
- 31 Madmenah is stupefied, and the inhabitants of Gebim
flee.
- 32 There is yet daylight, that he may stay in Nob,
He shall shake his hand over the mount of the daughter
of Zion,
And against the hill of Jerusalem.
- 33 Behold JEHOVAH, the Lord of hosts,
Shall trouble the mighty with strength,
* And the lofty that rise up against him shall be broken,
And the haughty shall be humbled.
- 34 And the thick forest shall be laid low with the axe,
And Lebanon, with its lofty ones, shall fall.

- CHAP. XI. 1 BUT there shall come forth a rod out of the stem
of Jesse,
And a branch shall come up out of his roots.
- 2 And the Spirit of JEHOVAH shall rest upon him;
The spirit of wisdom and understanding;
The spirit of counsel and might;
The spirit of the knowledge and piety.

- 3 And the spirit of the fear of JEHOVAH shall fill him;
Not according to the sight of his eyes shall he judge,
Not according to the hearing of his ears shall he re-
prove:
- 4 But he shall judge judgement for the poor,
And reprove with equity for the meek of the earth;
And he shall smite the earth with the blast of his mouth,
And with the breath of his lips shall he slay the Wicked
One.
- 5 And righteousness shall be the girdle of his loins,
And faithfulness the cincture of his reins.
- 6 And the wolf shall feed with the lamb,
And the leopard lie down with the kid;
And the calf, and the lion, and the fatling shall feed
together,
And a little child shall lead them.
- 7 And the cow and the bear shall feed together:
Their young ones shall lie down together;
And the lion shall eat straw like the ox.
- 8 And the sucking child shall play on the hole of the asp,
And the weaned child shall put his hand on the cocka-
trice' den.
- 9 They shall not hurt, nor destroy,
Upon my holy mountain:
For the earth shall be filled with the knowledge of
JEHOVAH,
As the mighty waters cover the sea.
- 10 And it shall come to pass in that day,
There shall be the root of Jesse;
And he that shall rise to reign over the Gentiles,
In him shall the Gentiles trust,
And his rest shall be glorious.
- 11 And it shall come to pass in that day,
That JEHOVAH shall manifest his hand the second time,
To recover the remnant of his people that are left,
From Assyria and from Egypt,
And from Pathros, and from Ethiopia,
And from Elam, and from the Shinar,
And from Arabia, and from the regions of the west.
- 12 And he shall lift up a standard for the Gentiles,
And shall assemble the outcasts of Israel,
And gather the dispersed of Judah from the four corners
of the earth.

- 13 The envy also of Ephraim shall depart,
And the adversaries of Judah shall be cut off:
Ephraim shall not envy Judah,
And Judah shall not vex Ephraim.
- 14 But they shall fly in the ships of strangers over the
sea,
Together shall they spoil the sons of the east:
Upon Edom and Moab shall they first lay their
hands,
But the children of Ammon shall first obey them.
- 15 And JEHOVAH shall dry up the tongue of the Egyptian
sea.
And with a mighty wind shall he lay his hand on the
river,
And shall smite it into seven streams,
So that men shall pass it dry-shod.
- 16 And there shall be an highway
For the remnant of my people from Assyria;
And it shall happen unto Israel
As in the day when he came up out of the land of
Egypt.

CHAP.
XII.

- 1 AND in that day thou shalt say,
I will give thanks unto thee, O JEHOVAH!
Though thou wast angry with me,
Thine anger is turned away,
And thou hast compassion on me.
- 2 Behold, God is my salvation;
I will trust in him, and not be afraid.
For Jehovah is my strength and my song,
And he hath become my Saviour.
- 3 Therefore with joy shall ye draw water from the wells
of salvation.
- 4 And thou shalt say in that day,
Praise ye JEHOVAH, call upon his name:
Declare his glorious doings among the Gentiles;
Make mention that his name is exalted.
- 5 Sing unto JEHOVAH's name: for he hath done mighty
things;
Publish this in all the earth;
Rejoice and shout for joy, ye inhabitants of Zion,
For exalted is the Holy One of Israel in the midst of
thee.

CHAP.
XIII.

- 1 THE VISION AGAINST BABYLON WHICH ISAIAH THE SON OF AMOS SAW.
- 2 UPON a mountain of the plain lift up a banner,
Exalt the voice unto them (fear not);
Beckon with the hand; open the gates, ye rulers!
- 3 I have commanded: they are set apart:
I have called them; the giants come to fulfil my wrath,
Exulting and insulting together.
- 4 The noise of a multitude on the mountains, as of many nations;
A sound of the tumult of kingdoms, and nations gathered together!
JEHOVAH of hosts hath commanded a warrior nation
- 5 To come from a country afar, from the end of heaven,
JEHOVAH, and the weapons of his wrath, to destroy the whole earth.
- 6 Howl ye, for the day of JEHOVAH is nigh,
And destruction from the Almighty shall come!
- 7 For this cause all hands shall faint;
- 8 And every man's heart shall melt; and they shall be terrified;
Pangs and sorrows shall seize them, as of a woman in travail,
They shall be amazed one at another.
Their countenances shall change like flames.
- 9 For behold, the day of JEHOVAH cometh,
Inexorable with wrath and indignation,
To lay the world desolate,
And to destroy the sinners out of it.
- 10 For the stars of heaven, and the constellations thereof,
Shall not give their light;
The sun shall be darkened in his going forth,
And the moon shall not cause her light to shine.
- 11 And I will punish the world for their evil,
And the wicked for their iniquity;
And I will destroy the arrogancy of the proud,
And lay low the haughtiness of the terrible.
- 12 And the remnant of men shall be more precious than gold,
Even a man, than the golden wedge of Ophir.
- 13 For the heaven shall be shaken,
And the earth removed from her foundations:

- Through the anger of JEHOVAH of hosts ;
 In the day when his wrath is accomplished.
- 14 And the remnant shall be as the chased roe,
 And as the wandering sheep, and there shall be none to
 gather them.
 So that a man shall return to his own people ;
 And shall flee every one into his own land.
- 15 For whosoever is taken, shall be thrust through ;
 And they that are marshalled, shall fall by the sword.
- 16 Their children also shall be dashed in pieces before
 their eyes :
 Their houses shall be spoiled, and their wives ravished.
- 17 Behold, I stir up against them the Medes :
 Who shall not regard silver,
 And gold, they shall not delight in.
- 18 The bows of the young men they shall break,
 Their children they shall not pity :
 Nor their eye have compassion on the babe.
- 19 And Babylon, the glory of kingdoms,
 The beauty of the Chaldees' excellency,
 Shall be as when God overthrew Sodom and Gomorrah.
- 20 It shall not be inhabited for ever,
 Nor dwelt in from generation to generation :
 Neither shall the Arabian pitch tent there,
 Nor shall the shepherds make their fold therein,
- 21 But wild beasts of the desert shall lie there,
 And their houses shall be full of howlings :
 And there shall the daughters of the ostrich dwell,
 And demons shall dance there :
- 22 And wolves shall howl one to another in their palaces,
 And porcupines in their houses of luxury.
 Also her time is near to come,
 And her days shall not be prolonged.

CHAP.
XIV.

- 1 FOR JEHOVAH will have mercy on Jacob,
 And will yet choose Israel,
 And will give them rest in their own land,
 And the stranger shall be joined to them ;
 And shall cleave to the house of Jacob.
- 2 And the Gentiles shall take them,
 And bring them unto their place ;
 And the children of Israel shall possess them,
 And they shall be increased in the land of the Lord,

- For servants and handmaids;
And they shall take them captives whose captives they were,
And they shall rule over their oppressors.
- 3 And it shall come to pass in that day, that JEHOVAH shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to
4 serve. That thou shalt raise this dirge over the king of Babylon, and say,
- How hath the oppressor ceased, and the haughty one ceased !
- 5 JEHOVAH hath broken the yoke of the wicked, the staff of the rulers.
- 6 He that smote the nation in anger, with an inexorable stroke;
He that subdued the Gentiles in wrath, the cruel persecutor, hath ceased.
- 7 All the earth is at rest, and quiet; it breaks forth into singing.
- 8 Yea, the fir-trees rejoice over thee, and the cedars of Libanus say,
Since thou art laid to sleep, no feller has come up against us.
- 9 Hades from below is moved to meet thee at thy coming :
All the giants, the rulers of the earth, have risen up to thee,
Even they that shook from their thrones all the kings of the nations.
- 10 All they shall speak and say unto thee, Art thou also captured as we?
Art thou become like unto us?
- 11 Thy glory hath descended into Hades; thy great rejoicing:
Beneath thee is strewed corruption, and the worm is thy covering.
- 12 How hast thou fallen, O Lucifer, son of the morning!
(How) art thou crushed to the earth, who didst wound all the nations !
- 13 For thou saidst in thine heart, I will ascend into heaven;
I will exalt my throne above the stars of God.

- I will also sit on the mount of the covenant, in the sides
of the north :
- 14 I will ascend above the heights of the clouds : I will be
like the Most High !
- 15 But now thou shalt descend into Hades-to the founda-
tions of the earth.
- 16 They that see shall wonder at thee, and meditate on
thee, and say,
Is this the man that made the earth to tremble, that
shook kingdoms ?
- 17 That made the whole world a wilderness, and destroyed
the cities !
That opened not the house of his prisoners !
- 18 All the kings of the nations are laid to sleep in honour,
every one in his own house.
- 19 But thou art cast out among the mountains, as a defiled
carcase,
With many corpses pierced through with the sword, of
them that go down into Hades.
- 20 As a garment smeared with blood is not clean,
So neither shalt thou be clean,
Because thou hast destroyed my land, and slain my
people,
Thou shalt not remain for ever, thou seed of wicked-
ness !
- 21 Prepare thy children to be slain for the iniquities of
their father,
That they may not rise up and possess the earth,
And fill the face of the world with wars.
- 22 For I will rise up against them, saith JEHOVAH of hosts,
And destroy their name, and remnant, and seed, saith
JEHOVAH.
- 23 And I will make Babylon desolate, a dwelling for por-
cupines and pools of water ;
And I will make it a miry gulph of destruction, saith
JEHOVAH of hosts.
- 24 Thus JEHOVAH of hosts hath sworn, saying,
Surely as I have spoken, so shall it be,
And as I have purposed, so shall it stand.
- 25 That I will destroy the Assyrian on my land,
And upon my mountains tread him under foot :
Then shall his yoke be taken from off them,
And his burden be taken from off their shoulders.

- 26 This is the purpose which JEHOVAH hath purposed
on the whole earth;
And this is the hand which is stretched out in all
nations.
- 27 For what God the holy hath purposed, who shall dis-
annul?
And his hand outstretched, who shall turn back?
- 28 IN THE YEAR IN WHICH KING AHAZ DIED WAS THIS
PROPHECY.
- 29 REJOICE not, all ye foreign (nations), because the rod
of him that smote you is broken,
For from the serpent's seed shall come forth a cocka-
trice;
And its progeny shall be flying serpents.
- 30 But the poor of JEHOVAH shall feed through him,
And the needy shall rest in safety,
But he shall slay thy root with famine;
And thy remnant he shall cut off.
- 31 Howl, ye gates; let the cities cry aloud!
Be troubled, all ye foreigners; for from the north cometh
a smoke;
Nor shall one escape his army.
- 32 What shall they answer, then, to the angels of the
nation?
That JEHOVAH hath founded Zion,
And the poor of his people shall be saved by him.

1 THE ORACLE AGAINST MOAB.

- By night Moab is undone, for by night is Ar of Moab
destroyed!
- 2 Grieve ye over them, because Beth-Dibon also is de-
stroyed:
Where your altar was built, there shall ye go up to
weep:
Over Nebo, and over Medeba, shall Moab howl:
On every head is baldness, every beard is shorn.
- 3 In her streets be ye clad with sackcloth:
Lament ye on her housetops, and into her streets;

- Let every one howl and descend with weeping.
- 4 And Heshbon and Elealeh have cried aloud :
Even unto Jassa is their voice heard :
Yea, the very loins of Moab shall cry out ;
Her very soul shall cry.
- 5 The heart of Moab crieth out in her ;
Unto Segor she crieth out like a young heifer ;
Yea, the ascent of Luhith with weeping shall they ascend ;
In the way of Horonaim shall they raise a cry of destruction.
- 6 The waters of Nimrim shall be desolate ;
And its grass withereth ; the tender plant faileth, the green herb is no more.
- 7 But shall she even thus escape ?
(Nay :) for I will bring Arabians into the valley, and they shall take her.
- 8 For the cry is gone round the borders of Moab :
The howling thereof unto Eglaim ;
(Yea) unto the well of Elim shall be her howling.
- 9 And the water of Dimon shall be full of blood,
For I will bring upon Dimon Arabians,
And I will destroy the seed of Moab
And Ariel, and the remnant of Admah.

CHAP.
XVI.

- 1 I WILL send forth the LAMB of JEHOVAH to be ruler
over the earth,
From the rock of the wilderness, to the mount of the daughter of Zion.
- 2 For it shall be that as a wandering bird, cast out of the nest.
So my daughters, O Moab, shall be at the fords of Arnon.
- 3 Take counsel, exercise justice ;
Make thy shadow as night in the midst of the noonday :
Hide the outcasts ; discover not him that wandereth.
- 4 Let mine outcasts dwell with thee, Moab ;
Be thou a covert to them from the face of the Destroyer ;
For the Oppressor is at an end ; the Destroyer ceaseth ;
The Ruler perisheth that trampled under foot the earth.
- 5 And in mercy shall the throne be established,
And my Exalted One shall sit upon it in truth,

- In the tabernacle of David, a Judge,
Seeking judgement, and hasting righteousness.
- 6 I have heard of the pride of Moab,
His loftiness he hath greatly exalted,
His pride of heart I have seen; I have known his deeds,
saith JEHOVAH.
Not according to his necessity shall be his strength.
- 7 Therefore howl ye in Moab;
In Moab shall all cry out.
To the inhabitants of Kir-heres shall be moanings,
They shall sing a mournful dirge;
The plains of Heshbon shall be ashamed.
- 8 Oh ye lords of the nations, tread down the vine of
Sibmah!
Her shoots reached even unto Jazer,
Her branches roamed the desert,
They extended beyond the sea.
- 9 Therefore will I bewail, with the weeping of Jazer, the
vine of Sibmah;
I will water thee with my tears, O Heshbon and
Elealeh:
For upon thy vintage and summer fruits the Destroyer
hath fallen.
- 10 And joy and gladness is taken away from the fruitful
field.
And in the vineyards there shall be no singing;
Neither shall they tread wine into the vats [in the
morning,
Nor [at evening] shall they raise the vintage shouting.
- 11 Therefore the heart of Moab shall sound like pipes,
And her bowels like a pipe for the men of Kir-heres.
- 12 And it shall come to pass, that when Moab is ashamed,
Because he is wearied at his altars,
That he shall enter to his shrines,
To pray: but he shall not prevail to extricate himself.
- 13 This is the word which JEHOVAH spake
Concerning Moab long ago; but now JEHOVAH hath
spoken, saying,
After three years as the years of an hireling,
The glory of Moab shall be debased with all his great
multitude;
And the remnant shall be left small and without
honour.

CHAP. XVII. 1 THE ORACLE AGAINST DAMASCUS.

- BEHOLD, Damascus is destroyed from the number of cities,
 And it shall become a ruinous heap,
 2 Forsaken for ever (a place) for the couching of flocks,
 *Which shall lie down, and none shall scare them away.
 3*And the fortress shall cease from Ephraim,
 Nor shall there be a kingdom in Damascus :
 *And the remnant of the Syrians
 Shall be for the glory of the children of Israel,
 Saith JEHOVAH of hosts.
 4 And it shall come to pass in that day,
 That the glory of Jacob shall fail,
 And the fatness of his flesh shall wax lean.
 5 And he shall be as when the harvestman gathereth the
 corn,
 And reapeth with his arm the ears thereof ;
 And he shall be as when one gathereth ears of corn in
 the vale of Rephaim.
 6 Yet gleaning grapes shall be left in him,
 Or as the berries of a gleaned olive-tree.
 Two or three in the top of the uppermost bough,
 Or four or five may be left in the outmost fruitful
 branches,
 Saith JEHOVAH, the God of Israel.
 7 In that day shall a man trust in his Maker,
 And his eyes shall have respect to the Holy One of
 Israel.
 8 And they shall not trust in their altars,
 Nor in the works of their hands, which their fingers made,
 Nor shall they respect the groves, nor the images.
 9 In that day shall thy cities become deserted,
 As the Amorites and Hivites deserted theirs,
 Before the face of the children of Israel,
 And they shall become a desolation.
 10 Because thou hast deserted God thy Saviour,
 And JEHOVAH thy helper thou hast not remembered,
 Therefore thou shalt plant faithless plants,
 And an unbelieving seed.
 11*In the day that thou plantest, thou shalt be deceived,
 And when thou sowest, in the morning it shall blossom ;

And the harvest shall wave for the day of grief
And of desperate sorrow.

- 12 Woe to the multitude of many nations,
Which make a noise like the noise of the seas :
And to the rushing of the nations,
That make a rushing like the rushing of mighty waters !
13 Like the rushing of mighty waters shall the nations
rush,
But (God) shall rebuke them, and they shall flee afar,
And they shall be pursued,
As the chaff of straw before the wind,
And like the dust of the chariot-wheel before the whirl-
wind.
14 At even there shall be sorrow,
Before the morning he is no more !
This is the portion of those that spoil us,
And the lot of them that rob us.

HAP.
VIII.

- 1* Ho ! land that spreadest wide the shadow of thy
wings,
Which art beyond the rivers of Cush !
2 Accustomed to send messengers by sea (to all nations),
And letters of papyrus on the surface of the waters :
Go, swift messengers,
To a nation dragged away and plucked,
To a people wonderful from their beginning hitherto,
An always expectant nation, yet trampled under foot,
Whose land rivers have spoiled.
3 All ye inhabitants of the world, and dwellers upon
earth,
When as it were a banner is lifted up from the moun-
tains, ye shall behold ;
And when the trumpet is sounded, ye shall hear !
4 For thus said JEHOVAH unto me ;
*I will sit still (but I will keep my eye on my prepared
habitation) ;
As the parching heat just before lightning,
And as the dewy cloud in the day of harvest.
5 For before the harvest, when the bud is coming to per-
fection,
And the blossom is become a juicy berry,
He will cut off the useless shoots with pruning-hooks,
And with the bill take away the luxuriant branches.

- 6 And they shall be left together for the birds of prey of the air;
 And for the wild beasts of the earth.
 And to them shall the birds of prey of the air be gathered,
 And to them shall the wild beasts of the field come.
- 7 At that season a present shall be brought to JEHOVAH of hosts,
 Even a people dragged away and plucked,
 A people terrible from their beginning hitherto,
 A nation always expectant, yet trampled under foot,
 Whose land rivers have spoiled.
 Unto the place of the Name of JEHOVAH of hosts,
 Mount Zion.

CHAP.
XIX.

1 THE SENTENCE OF EGYPT.

- BEHOLD, JEHOVAH rideth
 On a swift cloud, and shall come into Egypt,
 And the idols of Egypt shall be moved at his presence,
 And the heart of Egypt shall melt in the midst thereof.
- 2 And the Egyptians I will cause to rise up against the Egyptians,
 And they shall fight every one against his brother,
 And every one against his neighbour,
 City against city, and kingdom against kingdom.
- 3 And the spirit of Egypt shall be troubled in the midst of her;
 And her counsel will I scatter;
 And they shall inquire of the idols,
 And the sorcerers, and the necromancers, and the wizards.
- 4 And I will give up the Egyptians into the hand of a cruel lord,
 And a fierce king shall rule over them :
 Saith JEHOVAH of hosts.
- 5 And the Egyptians shall drink water from the sea,
 For the river shall be wasted and dried up.
- 6 And the rivers shall fail, and the canals of the river,
 [And every collection of waters shall be dried up :]
 And the reeds and flags shall wither.
- 7* And the paper reeds beside the river, at its mouth,
 And all that is sown by the river

- Shall perish, be driven away and be no more.
- 8 The fishers also shall mourn,
And all that cast angle into the brooks shall lament,
And they that spread nets on the waters shall languish.
- 9 Moreover they that work in fine flax shall be confounded,
And they that weave net-work.
- 10 The artificers of these things shall be sorrowful,
Yea, all that make drink of barley shall mourn, and be grieved in soul.
- 11 And the princes of Zoan shall be fools;
As for Pharaoh's wise counsellors, their counsel shall be turned into folly.
How will ye say unto Pharaoh,
We are the sons of the wise, the children of the kings of old?
- 12 Where now are thy wise men? let them come and tell thee,
Let them declare to thee, what JEHOVAH of hosts hath purposed against Egypt;
- 13 The princes of Zoan have become fools,
The princes of Noph (Memphis) are deceived;
They shall deceive Egypt,
Even they that are the stay of the tribes thereof.
- 14 For JEHOVAH hath mingled for them a spirit of error;
And they have caused Egypt to err in all her deeds,
As the drunkard staggereth and vomiteth at once:
- 15 Nor shall there be any work for Egypt,
Which the head or tail, the beginning and the end, may perform.
- 16 In that day the Egyptians shall become
Like women in fear and trembling,
Because of the hand of JEHOVAH of hosts
Which he shall lay upon them.
- 17 And the land of Judæa shall be a terror to Egypt;
Every one that mentioneth it, shall be afraid in himself,
Because of the counsel of JEHOVAH of hosts, which he hath determined against it.
- 18 In that day shall five cities in the land of Egypt
Speak the language of Canaan,
And swear unto JEHOVAH of hosts;
*One shall be called, The City of the Sun.
- 19 In that day shall there be an altar to JEHOVAH,

- In the midst of the land of Egypt,
 And a pillar at the border thereof unto JEHOVAH.
 20 And it shall be for a perpetual sign
 Unto JEHOVAH of hosts in the land of Egypt.
 For they shall cry unto JEHOVAH because of their oppressors,
 And he shall send them a Saviour,
 And a Judge that shall deliver them.
 21 And JEHOVAH shall be known unto the Egyptians:
 And the Egyptians shall know JEHOVAH in that day,
 And shall do sacrifice and oblation,
 Yea, shall vow a vow unto JEHOVAH, and perform it.
 22 And Jehovah shall smite Egypt with a mighty blow,
 Yet he shall surely heal it;
 And they shall return unto JEHOVAH,
 And he shall be entreated of them, and heal them.
 23 In that day there shall be a high-way out of Egypt to Assyria,
 And the Assyrians shall come into Egypt,
 And the Egyptians shall go into Assyria,
 And the Egyptians shall worship with the Assyrians.
 24 In that day shall Israel be the third with Egypt and Assyria,
 Even a blessing in the midst of the earth,
 25 Whom JEHOVAH of hosts shall bless, saying,
 "Blessed be my people, Egypt;
 And Assyria, the work of my hands;
 And Israel, mine inheritance."

CHAP.
XX.

- 1 In the year that Tartan entered into Ashdod, (where he was sent by Sargon, the King of Assyria,) and he fought against Ashdod, and took it;
 2 At that time JEHOVAH spake unto Isaiah, the son of Amoz, saying,
 Go and loose the sackcloth from off thy loins,
 And put off thy shoes from thy feet.
 3 And he did so, walking naked and barefoot. And JEHOVAH said,
 As my servant Isaiah hath walked naked and barefoot three years,
 For a sign and wonder to the Egyptians and Ethiopians;
 4 So shall the king of Assyria lead captive

- Egyptians and Ethiopians, young and old, naked and barefoot,
 With their hinder-parts discovered, to the shame of Egypt.
- 5 And they shall be afraid and ashamed
 Of Cush their expectation,
 And of Egypt their glory.
- 6 And the inhabitants of this seacoast shall say in that day,
 Behold, we trusted to flee unto them for succour,
 Who could not deliver themselves from the King of Assyria,
 And how then shall we escape ?

THE SENTENCE OF THE DESERT OF THE WEST.

CHAP.
XXI.

- 1 LIKE a tempest rushing from the south,
 From the desert there cometh, from the terrible land,
- 2 A fearful vision, and a dark (prophecy) was revealed unto me.
 The Scorning is scorning; and the Lawless One is doing lawlessly.
- 3 Therefore my loins are filled with pain,
 Pangs have taken hold on me, as a woman in travail,
 I was cast down, so that I could not hear ;
 I was astonished, so that I could not see.
- 4 My heart doth palpitate: wickedness is flooding me,
 My soul is distracted with terror.
 Go up, Elam ! besiege, ye Medes !
 All the groaning [of her captives] I have made to cease.
- 5 Prepare the table: set the watch; eat, drink :
 Rise, ye princes, seize the shields.
- 6 For thus said JEHOVAH unto me,
 Go, set thyself as a watchman,
 And what thou seest, declare.
- 7 And I beheld a chariot with two beasts of draught,
 The one beast, an ass; and the other, a camel :
 And I heard a long narrative.
- 8 Then I called Uriah to the watch-tower, and he said,
 My Lord, I have kept my station all day,
 And at my post I stood all night;

- 9 And behold here cometh the very rider of the pair of
beasts.
And he answered and said,
Fallen, fallen is Babylon: and all her images,
And all the idol-works of her hands are crushed to the
earth.
- 10 Hear, O ye remnant, and ye that mourn, give ear;
What I have heard from JEHOVAH God of Israel,
That have I declared unto you.

THE ORACLE CONCERNING IDUMŒA.

- 11 THE night-watchman called to me from Seir,
12 "Guard the battlements." I guard them morning and
night.
Why mournest thou, watchman? What of the night?
The watchman answered, The morning cometh,
And also the night; if ye will enquire, enquire ye:
Repent ye, come!

THE ORACLE CONCERNING ARABIA.

- 13 IN the wood, at even shall they lodge, on the road
towards Dedan.
- 14 Bring water to meet the thirsty,
Ye that dwell in the land of Teman.
Meet with bread them that flee,
- 15 Because of the multitude of the slaughtered,
[Because of the multitude of the wanderers],
And because of the multitude of the swordsmen,
And because of the multitude of bended bows,
And the multitude of the fallen in battle.
- 16 For thus said JEHOVAH unto me,
Yet a year, as the year of an hireling,
And the glory of Kedar shall fail,
- 17 And the remainder of the mighty bowmen
Of the sons of Kedar shall be few,
For JEHOVAH of hosts hath spoken it.

CHAP. XXII. 1 THE ORACLE CONCERNING THE VALLEY OF ZION.

- WHAT aileth thee now, that thou art wholly gone up
to the housetops?
- 2 Thou city that was full of them that shout !
Tumultuous city, exulting city !
Thy wounded are not the wounded of war,
Nor thy dead the dead of battle.
- 3 All thy rulers have fled together from the bow,
And they that are caught are straitly bound ;
And thy mighty ones have fled afar.
- 4 Wherefore, said I, Leave me alone, I will weep bitterly ;
Strive not to comfort me, because of the desolation of
the daughter of my people.
- 5 For it is a day of trouble and destruction,
And of trampling down, and delusion from JEHOVAH of
hosts.
In the valley of Zion there is wandering,
From the greatest to the least, they roam upon the
mountains.
- 6 And they of Elam bare quivers ;
And with chariots came the Syrian, and with horsemen,
And Kir set the battle in array.
- 7 And thy choice valleys shall be full of chariots,
And horsemen shall besiege thy gates.
- 8 And in that day they shall discover the gates of Judah ;
And shall look on the chosen houses of the city,
- 9 And shall uncover the secret things of the houses of the
mount of David,
And they shall see that ye are many ;
And how ye turned the water of the old pool into the
city,
- 10 And how ye numbered the houses of Jerusalem,
And destroyed them for the fortification of the city-wall.
- 11 And how ye made yourselves an aqueduct
Between the two walls, for the water of the old pool :
But ye looked not to him that made it from the be-
ginning,
Nor had ye respect to him that fashioned it long ago.
- 12 And JEHOVAH of hosts called in that day
To weeping and lamentation,

- To shaving of the head, and girding with sackcloth :
- 13 But behold joy and gladness,
Slaying of oxen, and killing of sheep,
Eating of flesh, and drinking of wine, saying,
Let us eat and drink, for to-morrow we die !
- 14 Then was revealed to mine ears the voice of JEHOVAH
of hosts,
Surely this iniquity shall not be forgiven, till ye die;
Saith the Lord JEHOVAH of hosts.
- 15 Thus saith JEHOVAH of hosts,
Go, get thee to the bride-chamber, to Shebna the
steward, and say unto him,
- 16 What doest thou here? and what hast thou here?
That thou hast hewn thyself here a sepulchre,
And hast made thyself a tomb on high,
And hast carved thyself a habitation in the rock !
- 17 Behold, JEHOVAH will surely cast thee out,
And will destroy thy (house) male and female,
And will take away thy robe, and diadem, and
glorious crown.
- 18 And will cast thee into a country great and un-
measured,
And there shalt thou die;
And he will bring thy chariot of beauty to dishonour,
And the house of thy Lord, to be trodden under foot,
- 19 And thou shalt be taken from thy stewardship,
And from thy station he will pluck thee away.
- 20 And it shall come to pass in that day,
That I will call my servant Eliakim, son of Hilkiab,
- 21 And I will clothe him with thy robe,
And I will set on him thy crown with power,
And thy stewardship will I commit into his hand;
And he shall be a father to the inhabitants of Jeru-
salem,
- And to the house of Judah.
- 22 [And I will give the glory of David unto him,
And he shall rule, and there shall be none to
gainsay,]
And I will lay the key of the house of David on his
shoulder,
And he shall open, and none shall shut,
And he shall shut, and none shall open.
- 23 And I will make him ruler in a sure place,

- And he shall be for a throne of glory to his father's house.
- 24 And on him shall trust every one that is honourable
In the house of his father,
And on him shall they hang.
- 25 In that day, saith JEHOVAH of hosts,
The man that is fastened in a faithful place
Shall be moved, yea, be cut down and fall,
And the glory that was upon him shall utterly perish,
For JEHOVAH hath spoken it.

HAP.
XIII.

1 THE SENTENCE OF TYRE.

- Howl, ships of Tarshish, for it hath been spoiled !
And men come no more from the coast of Chittim.
They are carried captive.
- 2 To whom were they like, they that dwelt in this island?
The traders of Phoenicia, messengers that passed over
the sea !
- 3 On mighty waters was the nation of merchants.
As when the harvest of Ur is carried in, are the traders
of the nations !
- 4 Be ashamed, O Zidon, said the sea ;
And the strength of the sea said,
I have not travailed, nor have I brought forth,
Nor nourished young men, nor brought up virgins.
- 5 But when it shall be known in Egypt,
Sorrow on behalf of Tyre shall seize them.
- 6 Go ye over to Tarshish,
Howl, ye inhabitants of this isle !
- 7 Was this your haughtiness of old time,
Before it was delivered up ?
Her own feet shall carry her afar unto a strange land.
- 8 Who hath taken this counsel against Tyre ?
Was she poor, or without strength ?
Her merchants were princes,
Her traffickers the honourable of the earth !
- 9 JEHOVAH of hosts hath purposed it,
To wound the pride of all glory,
And to bring into contempt, all the honourable of the
earth.
- 10 Till thou thy land, for no longer

- Shall ships come to thee from Tarshish.
- 11 And thy hand, that provoked kings,
Hath no more strength at sea.
JEHOVAH of hosts hath given command against the merchant (city),
To destroy the strong hold thereof.
- 12 And he hath said,
Thou shalt no more despise, nor oppress
The virgin, the daughter of Zion :
Arise, pass over to Chittim ;
There, also, thou shalt have no rest.
- 13 And though thou shouldst go to the land of the Chaldeans,
That also is laid waste by the Assyrians :
Neither there shall there be rest for thee,
(The men of Siim founded it,
Set up its battlements, and raised its tower,
But its wall is fallen.)
- 14 Howl, ships of Tarshish !
For your stronghold is laid waste.
- 15 And it shall come to pass in that day,
That Tyre shall be forgotten seventy years,
As the years of one king,
And after seventy years,
Shall Tyre be as the song of an harlot.
- 16 Take an harp, stroll hither and thither, forgotten harlot-city !
Make sweet melody, sing many songs,
That thou mayest be remembered.
- 17 And it shall come to pass, at the end of seventy years,
That God shall make a visitation of Tyre ;
And she shall be restored to her site of old,
And be a mart for all the kingdoms of the world.
- 18 And her merchandise and her hire,
Shall be holiness to JEHOVAH :
They shall not gather it nor store it for themselves.
But all her traffic shall be for them that dwell before
JEHOVAH in Jerusalem,
For meat and for drink, even to the full,
And for clothing that shall not wax old.

- And scattereth abroad the inhabitants thereof.
- 2 And it shall be as with the people, so with the priest;
As with the servant, so with his master;
As with the maid, so with her mistress;
As with the buyer, so with the seller;
As with the lender, so with the borrower;
As with the debtor, so with the creditor.
- 3 The earth shall be utterly emptied,
The habitable world shall be utterly spoiled;
For the mouth of JEHOVAH hath spoken this word.
- 4 The earth mourneth, and is cast down;
The world is wasted, and is cast down;
They that are on high mourn with the earth.
- 5 But the earth mourneth because of its inhabitants,
Because they have transgressed the law,
Changed the statutes, and broken the everlasting
covenant.
- 6 Therefore hath the curse devoured the earth,
Because its inhabitants are found guilty,
Therefore the inhabitants of the earth shall be burned,
And few men left.
- 7 The wine shall mourn, the vine shall languish,
All the merry hearted shall groan.
- 8 The joy of tabrets shall cease,
The sound of rejoicing shall be at an end,
The sound of the harp shall cease.
- 9 They shall not drink wine with a song,
Strong drink shall be bitter to them that drink it.
- 10 Every city is devastated and laid waste,
The houses are shut up, that none may enter.
- 11 There shall be a mournful cry for wine in the streets,
All joy hath ceased from the world;
All gladness is cut off from the earth.
- 12 And cities shall be left desolate,
And houses shut up shall perish.
- 13 When all these things shall come to pass,
In the land that is in the midst of the Gentiles,
There shall be as it were (the remnant) when the olive
is shaken,
And as it were the gleaning grapes,
When the vintage hath ceased.
- 14 These shall lift up their voice,
[And they that remain on earth shall rejoice,]

- They shall hymn the majesty of JEHOVAH,
 For the waters of the sea shall greatly roar.
- 15 Therefore shall the glory of JEHOVAH be in the islands,
 In the isles of the sea shall the name of JEHOVAH,
 The God of Israel, be glorious.
- 16* From the ends of the earth have we heard songs,
 Glory to the righteous !
 And JEHOVAH said,
 My secret is for myself, and my secret is for my people,
 (But) woe to the scorers that scorn the law !
- 17 Fear, and the pit, and the snare,
 Are upon thee, inhabitant of the world !
- 18 And it shall come to pass, that he who fleeth from the
 snare,
 Shall fall into the pit ;
 And he that cometh up out of the pit,
 Shall be caught in the snare ;
 For the windows of heaven are opened,
 And the foundations of the earth do shake.
- 19 The earth is exceedingly troubled ;
 The earth is exceedingly broken up ;
 The earth is exceedingly shaken ;
- 20 The earth shall reel to and fro like a drunkard,
 And shall be mightily shaken, like a shed of autumn,
 For iniquity hath prevailed upon it ;
 And it shall fall, and not be able to resist.
- 21 And it shall come to pass in that day,
 That JEHOVAH shall punish the host of the high ones in
 the height,
 And the kings of the earth upon the earth.
- 22 And their multitude shall be gathered as prisoners into
 the pit,
 And in the dungeon shall they be shut up :
 And after many generations shall be their visitation.
- 23 Then the moon shall be confounded,
 And the sun ashamed ;
 For JEHOVAH of hosts shall reign in Zion,
 And in Jerusalem shall he be glorified before his
 elders.

CHAP.
XXV.

- 1 O JEHOVAH, thou art my God : I will exalt thee :
 I will praise thy name, for thou hast performed
 wondrous deeds ;

- (Even) thine ancient counsels of faithfulness. Amen !
- 2 For thou hast made of a city an heap :
The palace of a defenced city, a ruin :
The city of the proud shall never be built.
 - 3 Therefore the poor people shall glorify thee ;
The cities of the terrified shall fear thee.
 - 4 For thou hast been a strength to the lowly,
A strength to the needy in his distress :
A refuge from the storm ; a shadow from the heat,
When the blast of the terrible ones is as a storm against
the wall.
 - 5 The noise of strangers shalt thou bring down,
As the heat in a dry place,
As the heat with the shadow of a cloud ;
The triumphal song of the terrible ones thou shalt bring
down.
 - 6 And in this mountain shall JEHOVAH of hosts
Make to all nations a feast of fat things ;
A feast of wines on the lees ;
Of fat things full of marrow,
Of wine on the lees well refined.
 - 7 And he will destroy on this mountain,
The covering that covered the face of all nations ;
And the vail that is spread over all nations.
 - 8 Death is swallowed up in victory,
And the Lord God hath wiped away every tear from all
faces,
And the rebuke of his people hath he taken from all the
earth,
For the mouth of JEHOVAH hath spoken it.
 - 9 And they shall say, in that day,
Lo, this is our God, we have waited for him !
And he will save us ; he is JEHOVAH.
We have waited for him, we will be glad and rejoice in
his salvation.
 - 10 For on this mountain shall the hand of JEHOVAH give
rest,
And Moab shall be trodden down,
As the straw is trodden by waggons.
 - 11 And he shall stretch forth his hand over him
As the swimmer stretcheth forth his hands to swim,
And shall bring down his pride, with the spoils of his
hands.

CHAP.
XXVI.

- 12 And the high fort of his walled refuge shall he bring down,
Lay low, and bring to the ground, even to the dust.

- 1 IN that day shall this song be sung in the land of Judæa, saying,
Behold our strong city, and our Saviour !
He will build us a wall and a circumvallation.
- 2 Open the gates, that the nation that keepeth righteousness may enter ;
Constant in truth, the stayed in mind,
- 3 Thou wilt keep them in perfect peace,
For in thee, JEHOVAH, have they trusted with confidence for ever.
- 4 For in the Lord JEHOVAH is everlasting strength.
- 5 He hath humbled them that dwelt on high !
The lofty city, he hath laid low !
Yea, he hath brought it even to the dust.
- 6 And the feet of the humble,
And the steps of the needy shall tread it down.
- 7 The way of the just is made straight,
The path of the saints is made ready.
- 8 For the way of JEHOVAH is justice ;
We have waited for thy name ;
And at the memory of thee our soul was affectionately desirous.
- 9 By night my soul desireth thee, O God,
Yea, my spirit within me seeketh thee early ;
*For when thy judgements are in the earth,
The inhabitants of the world will learn righteousness.
- 10 For the Wicked One hath ceased ;
(And) every one that will not learn righteousness on earth,
And will not observe truth ;
Be the Wicked One removed,
That he see not the glory of JEHOVAH !
- 11 JEHOVAH, high lifted is thy hand,
Yet they know it not !
But let them know it, and be ashamed !
Thine anger, JEHOVAH, shall seize on an unsubdued nation,
And now shall fire devour thine adversaries.
- 12 O JEHOVAH our God, ordain us peace,

For all our doings hast thou wrought for us.

13*O JEHOVAH our God, other lords have ruled us :
(But of) thy name only will we make mention.

14 They are dead, let them not see life !

Nor let the giants rise again !

For thou hast visited and destroyed them,
And made all their memory to perish.

15 Thou hast increased woes to the nations, O JEHOVAH ;
Thou hast increased woes to the honourable of the
nations,

Thou hast removed them all afar to the ends of the
earth.

16 JEHOVAH, in trouble we remembered thee :

We poured out prayer, when thy chastening was on us.

17 As a woman in travail draweth near to her delivery,

*And crieth out in her pangs, so have we been in thy
sight.

18 Through thy fear, O JEHOVAH, have we conceived,

We have travailed, we have brought forth ;

The spirit of salvation hath been procured for the
earth ;

We shall not fall, but they shall fall that dwell in the
world.

19 For thy dead shall rise,

And their corpses shall arise :

Awake, and sing, ye tenants of the dust,

For the dew from thee is healing to them ;

But the land of the giants thou shalt destroy.

20 Come, my people, enter into thy chambers,

And shut thy door about thee ;

Hide thyself as it were a little moment,

Till the indignation of JEHOVAH be overpast.

21 For behold, JEHOVAH cometh out of his holy place,

To punish the inhabitants of the earth for their
iniquity ;

And the earth shall disclose her blood,

And shall no more cover her slain.

1 IN that day JEHOVAH shall punish with his sword

[His sword] the holy, great, and strong,

Leviathan, the fleeing serpent,

Even Leviathan the crooked serpent,

And shall slay the dragon that is in the sea.

- 2 In that day shall his vineyard be beautiful,
From of old his desire was towards it.
- 3*I, JEHOVAH, do keep it, I will water it every moment;
Lest (any) hurt it, I will keep it night and day.
- 4 Fury is not in me: who would set the briars
And thorns against me in battle?
I would go through them, I would burn them together!
- 5 Her inhabitants shall say,
Let us make peace with him,
Peace let us make with him!
- 6 They that come from the root of Jacob shall flourish,
And Israel shall bud and blossom,
And fill the face of the world with fruit.
- 7 As he smote (thee) shall not he also himself be smitten?
And as he slew, shall he not also be slain?
- 8 With the measure, wherewith thou didst mete,
They shall measure again unto thee.
Didst thou not commune in thy hard heart
To destroy them with the breath of thy wrath?
- 9 Wherefore the iniquity of Jacob shall be purged;
And this is their blessing,
When I shall take away their sins.
When they pound even to fine dust, the stones of their
altars,
And their groves stand no more:
And their idols are cut down like a forest afar.
- 10 The defenced city shall be left desolate,
As it were a deserted flock.
For a long time shall it be for pasture,
And there shall the flocks rest.
- 11 And after awhile there shall be nothing green therein,
Because it shall be dried up:
Ye women returning from the spectacle, come hither
(and declare unto us),
For it is a people that hath no understanding,
Therefore he that made them will not have mercy on
them,
And he that formed them shall show them no favour.
- 12 And it shall come to pass in that day,
That JEHOVAH shall have a threshing
From the channel of the river unto the stream of
Egypt.

And ye shall be gathered one by one, O children of Israel :

- 13 And it shall come to pass in that day,
That the great trumpet shall be blown,
And they shall come that were perishing in the land of Assyria,
And the outcasts in the land of Egypt;
And shall worship JEHOVAH
On the holy mount at Jerusalem.

- II. 1 WOE to the crown of mockery, ye hirelings of Ephraim !
And to the flower that falleth from its glorious beauty,
On the top of Gethsemane !
Ye drunkards, but not with wine !
- 2 Behold the anger of JEHOVAH is mighty and terrible,
Like a destroying hail-storm sweeping down ;
Like a flood of mighty waters overwhelming a land,
He shall give rest to the earth by his power,
- 3 And under foot shall be trodden, ye hirelings of Ephraim,
The crown of mockery !
- 4 And the flower that falleth from its glorious beauty,
On the top of Gethsemane,*
Shall be like the premature fig before the summer,
Which he that seeth plucketh immediately,
And it is no sooner in his hand than he swalloweth it !
- 5 In that day shall JEHOVAH of hosts
Be a crown of glory, and a diadem of beauty,
To the residue of his people.
- 6 And for a spirit of judgement to them that sit in judgement,
And for strength to those that cause the storm of war to cease.
- 7 For these have erred through wine,
And through strong drink have they wandered ;
The priest and the prophet have erred through strong drink ;
They are swallowed up of wine,
They are beside themselves with strong drink ;
They err in vision, they stumble in judgement.

* Or " Mount of Olives."

- 8*For all tables are full of vomit and filth,
So that there is no place clean.
- 9 To whom shall we proclaim wisdom?
To whom shall we declare the message?
To them that are weaned from milk
And withdrawn from the breasts.
- 10 Expect trouble after trouble, hope after hope,
Still a little, still a little.
- 11 With men of other tongues and other lips
Will I speak unto this people,
And yet for all that will they not hear me, saith
JEHOVAH.
- 12 To whom he said, This is my rest for the weary,
And this is my refreshment:
But they would not hear.
- 13 Therefore the oracle of JEHOVAH shall be to them
Trouble after trouble, hope after hope;
Yet a little, yet a little,
That they may go, and fall backward,
And be broken, and snared, and taken.
- 14 Wherefore hear the word of JEHOVAH, ye men of Zion,
And ye rulers of this people in Jerusalem!
- 15 Because ye have said, We have made a covenant with
death,
And with Hades are at agreement:
If the sweeping whirlwind pass by,
It shall not light on us:
For we have made a lie our refuge;
And by a falsehood shall we be protected.
- 16 Therefore thus saith JEHOVAH,
Behold I lay in Zion a corner-stone, elect, precious,
But a stone of stumbling and a rock of offence,
And he that believeth on him shall not be confounded.
- 17 And I will make justice a line,
And judgement a plummet;
And the hail shall sweep away the refuge of lies,
And the waters shall overflow the hiding place.
- 18 And your covenant with death shall be disannulled,
And your agreement with Hades shall not stand:
When the sweeping whirlwind shall come on you,
Ye shall be overwhelmed by it.
- 19 When it passeth by, it shall seize you,
With visitation, with visitation in the day shall it pass by,

- And at night, shall be a vain hope :
 20 He that heareth, let him understand !
 For the bed is too short to stretch out one's self,
 And the covering too narrow to wrap up one's self.
 21 As on Mount Perazim shall JEHOVAH rise up,
 And as in Mount Gibeon shall he be wroth :
 To perform his work, his strange work,
 And to bring to pass his act, his strange act.
 22 Wherefore scoff ye not, lest your chains be made strong :
 For I have heard from JEHOVAH of hosts,
 A decreed and brief work upon all the earth.
 23 Give ye ear, and hear my voice ;
 Harken, and hear my speech.
 24* Will the plowman plow the whole day ?
 Or will he set about the sowing, before he have tilled
 the land ?
 25 When he hath levelled the surface thereof,
 Doth he not cast abroad dill,
 And scatter cummin, and again sow wheat,
 And the barley and millet,
 And the spelt in its bed !
 26 So shalt thou be instructed
 By the judgement of thy God, and shalt rejoice.
 27 For dill is not threshed with a threshing-wand,
 Nor is a waggon wheel turned about on cummin ;
 But dill is beaten out with a staff,
 And cummin with a flail.
 28 Bread corn is for eating,
 * For not perpetually will it be threshing,
 Nor a waggon wheel be turned over it,
 Nor be bruised with hoofs.
 29 This also hath proceeded from JEHOVAH of hosts :
 He hath made illustrious his counsel,
 He hath magnified his salvation.

HAP.
 XIX.

- 1 Woe to Ariel, to Ariel !
 The city that David besieged !
 Gather the fruits year after year ;
 Let the feasts be celebrated in their turn.
 2 For I will distress Ariel ;
 * And there shall be mourning
 And sorrow for me in Ariel.
 3 And I will encompass thee, like David,

- And will cast a trench about thee,
And will set towers against thee.
- 4 And thy words shall be brought down to the ground,
And thy speech shall be low out of the dust.
And thy voice as of one that hath a familiar spirit,
And thy speech shall whisper out of the dust.
- 5 Moreover, the multitude of thine oppressors
Shall be as the small dust;
And like chaff that passeth away,
The multitude of the terrible:
And it shall be at an instant suddenly.
- 6 For thou shalt be visited by JEHOVAH of hosts,
With thunder, and earthquake, and a mighty voice,
Sweeping storm, and flame of devouring fire.
- 7 And as the dream of a night vision
Shall be the multitude of all nations that war against
Ariel,
[And they that fight against Jerusalem,]
And they that marshal themselves against her and
oppress her.
- 8 It shall be even as when a hungry man dreameth,
And behold, he eateth,
But he awaketh, and his soul is empty!
Or as when a thirsty man dreameth,
And behold, he drinketh;
But he awaketh, and behold, he is faint,
And his soul is craving;
So shall be the multitude of all nations,
That fight against Mount Zion.
- 9 Be astonished and amazed!
They stare hither and thither with surprise:
They are drunken, but not with wine;
And stagger, but not with strong drink.
- 10 For God hath given the spirit of slumber;
Eyes that they should not see,
And ears that they should not hear.
And their prophets and rulers and seers hath he
covered.
- 11 And all this vision shall be unto you,
As the words of a book that is sealed,
Which is delivered to one that is learned,
Saying, Read this, I pray thee;
And he saith, I cannot read it, for it is sealed.

- 12 And the book is delivered to him that is not learned,
Saying, Read this, I pray thee,
And he saith, I know not letters.
- 13 Wherefore (thus) saith JEHOVAH,
This people draweth nigh to me with their mouth,
And honoureth me with their lips,
But their heart is far from me ;
But in vain do they worship me ;
Teaching for doctrines the commandments of men.
- 14* Therefore behold, again will I do marvels among this
people,
(Even) a marvellous work and a wonder ;
And I will destroy the wisdom of the wise,
And bring to nothing the understanding of the prudent.
- 15 Woe to them that lay deep their counsel,
To hide it from JEHOVAH,
And their works are in the dark,
And they say, Who knoweth us, or what we do ?
- 16 Shall ye not be regarded as the clay of the potter ?
Shall the thing formed say to him that formed it,
Thou hast not made me ?
Or the work say to the workman,
Thou hast not made me wisely ?
- 17 Is it not yet a very little while,
And Lebanon shall be turned into Carmel,
And Carmel shall be reckoned a forest ?
- 18 And in that day shall the deaf hear the words of the book,
And out of mist and darkness the eyes of the blind
shall see.
- 19 And the poor shall increase in joy through JEHOVAH ;
And the needy among men shall be glad in the Holy
One of Israel.
- 20 For the Terrible One is brought to nought,
The Scorned One is consumed ;
And all they that watch for iniquity are cut off.
- 21 And they that make men to offend in word ;
And they that lay snares for him that reproveth in the
gates,
And with falsehood subvert the righteous.
- 22 Therefore, thus saith JEHOVAH, God of the house of
Jacob,
Whom he elected with Abraham,

- Jacob shall not now be ashamed,
 Nor shall Israel's face change colour.
 23 But when his children see the work of my hands,
 Among themselves shall they sanctify my name;
 And shall hallow the Holy One of Jacob,
 And the God of Israel shall they fear.
 24 They also that erred in spirit shall know understanding,
 And the murmurers shall learn doctrine.

CHAP.
XXX.

- 1 WOE to the apostate children ! saith JEHOVAH,
 That take counsel, but not of me ;
 And make treaties, but not by my Spirit;
 To add sin to sin.
 2 That march to go down into Egypt,
 And have not asked at my mouth :
 To strengthen themselves in the strength of Pharaoh,
 And to trust in the shadow of Egypt !
 3 Therefore shall the strength of Pharaoh be your shame,
 And your trust in the shadow of Egypt your confusion.
 4* For his princes were at Zoan,
 And his ambassadors laboured in vain.
 5 They were all ashamed of a people that shall not profit,
 Nor be a succour, but a shame, and also a reproach.
 6 THE SENTENCE OF BEHEMOTH IN THE DESERT.
 Into the land of trouble and anguish,
 Whence come the lion, and the lion's cub,
 Asps, and the fiery flying serpent,
 Will they carry their riches on the shoulders of asses,
 And their treasures on the bunches of camels,
 To a people that shall not profit them.
 7 For bootless and vain shall be the Egyptians' help :
 Declare unto them, that this their consolation is in vain.
 8 Now, therefore, go, write it on a tablet,
 And note it in a book before them,
 That it may be for the time to come for a testimony for
 ever ;
 9 That this is a rebellious people, false children,
 That will not hear the law of JEHOVAH.
 10 That say to the prophets, Declare not ;
 And to the beholders of visions, Speak not to us right
 things,

Speak unto us smooth things, prophesy deceits.

- 11 And turn us aside from this path,
And take away from us this way,
Cause the oracle of the Holy One of Israel to cease
from before us.

- 12 Therefore thus saith the Holy One of Israel,
Because ye despise this word,
And trust in falsehood and perverseness,
And have stayed yourselves thereon :

- 13 Therefore this iniquity shall be to you,
As a breach ready to fall, swelling out in a high wall,
Whose bursting cometh suddenly, at an instant.

- 14 And its breaking shall be as the breaking of a potter's
vessel ;

* He shall shatter and not spare : so that there shall not
be found,

In the bursting thereof a sherd to take fire from the
hearth,

Or to take water withal from the pit.

- 15 For thus saith the Lord God, the Holy One of
Israel,

* In repentance and patience ye shall be saved ;
In quietness and in faith shall be your strength :

- 16 But ye would not. But ye said,
Nay, but we will flee upon horses ;
Therefore shall ye flee :
And we will ride upon the swift ;
Therefore shall they that pursue you be swift.

- 17 A thousand shall flee at the shout of one,
And at the shout of five shall ten thousand flee,
Till ye be left as a shipmast on the top of a mountain,
And as a beacon on an hill.

- 18 Yet afterwards shall God wait that he may be gracious
to you ;

And therefore will he be exalted, that he may have
mercy upon you.

For JEHOVAH our God is judge :

Blessed are all they that wait for him !

- 19 For an holy people shall dwell in Zion :

* And at Jerusalem they shall weep no more.
He will be very gracious unto thee at the voice of thy
cry ;

When he shall hear it he shall answer thee.

- 20 And (though) JEHOVAH have given you the bread of
adversity,
And the water of affliction :
Yet shall not thy teachers be removed into a corner any
more :
But thine eyes shall see thy teachers :
- 21 And thine ears shall hear a voice behind thee, saying,
This is the way, walk ye in it ;
When ye turn to the right hand,
And when ye turn to the left.
- 22 And ye shall defile your graven images covered with
silver,
And your molten images covered with gold :
Thou shalt cast them away as a menstruous cloth,
And as dung thou shalt cast them forth.
- 23 Then shall rain be granted to the seed of this land,
Which thou dost sow the ground withal :
And bread, the produce of your land, shall be fat and
plenteous.
And in that day shall your cattle feed in spacious
pastures.
- 24 Your oxen, and the young asses that till the ground,
Shall eat mixed fermented provender,
Winnowed with the shovel and the fan.
- 25 And there shall be on every high mountain, rivers ;
And on every lofty hill, streams of water ;
In the Day of Great Slaughter, when the mighty
fall.
- 26 And the light of the moon shall be as the light of the
sun,
And the light of the sun shall be sevenfold,
As the light of seven days ;
In the day that JEHOVAH bindeth up the breach of his
people,
And healeth the stroke of their wound.
- 27 Behold, the name of JEHOVAH cometh from afar.
His anger burneth ; the burden thereof is heavy :
His lips are full of indignation,
And his tongue as devouring fire ;
- 28 And his breath, like a torrent's rushing,
Shall reach even to the neck :
* To sift the Gentiles with the sieve of vanity ;

And there shall be a bridle in the jaws of the nations,
causing to err :

- 29 (But) ye shall have a song, as in the night
When an holy solemnity is kept ;
And gladness of heart, as when men go with a pipe,
To enter into the mount of JEHOVAH,
To the Mighty One of Israel.
- 30 And JEHOVAH shall cause his glorious voice to be heard,
And shall show the lighting down of his arm ;
With the indignation of his anger,
And with the flame of a devouring fire,
And with vehement tempest,
And rushing showers and hailstones.
- 31 For at the voice of JEHOVAH shall the Assyrian be
routed,
And by a rod shall he be smitten.
- 32 And it shall come to pass, that all around him,
They, from whom he looked for the aid whereon he
trusted,
Shall, on the contrary, make war on him,
With tabrets, and harps, and ordained warfare.
- 33 For Tophet is ordained of old,
Yea, for the king is it prepared,
He hath made it deep and large,
The pile thereof is fire and much wood ;
The breath of JEHOVAH, like a stream of brimstone,
doth kindle it.

- P. 1 1 WOE to them that go down to Egypt for help !
I. That confide in horses, and trust in chariots, because
 they are many ;
 And in horsemen, because they are very strong ;
 But they trust not the Holy One of Israel,
 Neither seek they JEHOVAH.
- 2* Yet he also is wise ; he hath brought evils on them ;
And his words shall not be annulled ;
But he will rise up against the house of the evil-doers,
And against the help of them that do iniquity.
- 3* For the Egyptians are men, and not God :
And their horses flesh, and not spirit :
When JEHOVAH shall stretch forth his hand upon them,
Both he that helpeth shall fall,
And he that is helped shall fall down ;

And all shall perish together.

4 For thus said JEHOVAH unto me,

* Like as the lion, and the young lion roaring on his prey,
When a multitude of the shepherds is called forth
against him,

He will not be afraid of their voice,

Nor abase himself for the noise of them :

So shall JEHOVAH of hosts descend to fight

On Mount Zion, and the hills thereof.

5 As birds hovering (over their young),

So shall JEHOVAH of hosts defend Jerusalem ;

Defending, he will also deliver it,

And hovering over, he will preserve it.

6* Return, ye children of Israel,

Unto him from whom ye have deeply revolted.

7 For in that day every man shall cast away

His idols of silver, and his idols of gold,

The sin which their own hands made.

8 Then shall the Assyrian fall by the sword,

Not that of a mighty man ; and the sword,

Not of a mean man, shall devour him.

And he shall flee, but not from the sword ;

And his young men shall be discomfited.

9 For they shall be surrounded in a rock, as in a trench,

And his princes shall be routed unto flight.

CHAP.
XXXII.

1 THUS saith JEHOVAH, Blessed is he that hath a seed
in Zion,

And relatives in Jerusalem :

For behold, a king shall reign in righteousness,

And his princes shall rule with judgement.

2 And a man shall be as an hiding place from the wind,

And as a covert from the tempest ;

* As rivers of water in a dry place,

As the shadow of a great rock in a weary land.

3 And no more shall men trust in men ;

But their ears shall they lend to listen.

4 And the heart of the foolish shall understand know-
ledge,

And the tongue of the stammerers shall soon speak
plainly.

5* And no more shall they call the vile person liberal ;

- Nor shall the churl be said to be bountiful.
- 6 For the vile one will speak villainy,
And his heart will devise iniquity :
To do lawlessly, to speak falsely against JEHOVAH,
To make empty the soul of the hungry,
And to cause the drink of the thirsty to fail.
- 7 The plans of the churl are evil,
He deviseth wicked devices ;
To destroy the humble with words of injustice,
And to scatter the words of the poor in judgement.
- 8* But the liberal have devised liberal things,
And by liberal things they shall stand.
- 9 Rise up, ye women at ease, and hear my voice :
Ye daughters of security, give ear unto my words !
- 10* Many days and years shall ye be troubled, ye careless
women ;
For the vintage shall fail, the gathering shall not come.
- 11 Tremble, ye women that are at ease !
Be troubled, ye careless ones !
Strip you, make you bare,
Gird sackcloth on your loins.
- 12 And beat ye upon your breasts,
For the pleasant fields, and for the fruitful vine !
- 13 Upon the land of my people shall thorns and grass
come up ;
* And on every mirthful house of the joyous city.
- 14 The palaces shall be forsaken ;
The populous city deserted ;
Ophel and the watch-tower for dens,
Until the Age the joy of wild asses,
The pasture of flocks.
- 15* Until the Spirit be poured upon us from on high,
And the desert shall be a fruitful field,
And the fruitful field be counted for a forest.
- 16 Then justice shall dwell in the wilderness,
And righteousness remain in the fruitful field.
- 17* And the work of righteousness shall be peace,
And the effect of righteousness, quietness and assurance
for ever.
- 18 And my people shall dwell in a habitation of peace,
And in mansions of security,
And in tranquil dwellings.

- 19 And if the hail descend, it shall not come on you ;
And they that dwell in the woods
Shall be as secure as they of the plain.
20 Blessed are ye that sow beside all waters,
That send forth (thither) the feet of the ox and ass.

CHAP.
XXXIII.

- 1 WOE unto thee that spoilest ! shalt thou not also be
spoiled ?
And scornest : shalt thou not also be scorned ?
*When thou shalt cease to spoil, thou shalt be spoiled ;
And when thou shalt cease to scorn, thou shalt be
scorned !
- 2 O JEHOVAH, be gracious unto us ; we have waited for
thee :
The seed of the unbelieving shall be for the time of
their visitation,
But our salvation shall be in the time of tribulation.
- 3*At the voice of thine angel the nations fled ;
And at the lifting up of thyself the Gentiles were scat-
tered.
- 4 And now shall your spoils be gathered,
From the least to the greatest, like the gathering of
locusts,
As when men collect locusts shall they run to and fro
on you.
- 5 JEHOVAH is exalted who dwelleth on high,
Zion is filled with justice and righteousness.
- 6 And faith shall be the stability of thy times,
The knowledge of salvation and wisdom,
And the fear of JEHOVAH, these shall be thy treasures.
- 7*Behold, I will appear unto them ; I will shout mightily :
The messengers of peace shall weep bitterly.
- 8*For their highways lie waste ; the wayfaring man hath
ceased :
The covenant he hath broken ; he hath despised the
cities ;
He regardeth no man.
- 9 The earth mourneth and languisheth ;
Lebanon is ashamed and hewn down ;
*Sharon is become a wilderness,

Bashan and Carmel are stripped.

- 10 Now will I arise, saith JEHOVAH;
Now will I be glorified;
Now will I lift up myself.
- 11 *Ye shall conceive chaff; ye shall bring forth stubble;
Your breath as fire shall devour you.
- 12 And the nations shall be burnt up as lime,
*As thorns cut up shall they be burned in the fire.
- 13 Hear, ye that are afar, what I have done;
Acknowledge, ye that are near, my might!
- 14 The sinners in Zion were afraid,
Trembling hath seized the lawless ones:
*Who among you can dwell with devouring fire?
Who of you can dwell with everlasting burnings?
- 15 He that walketh uprightly, and speaketh truth,
That hateth violence and oppressions,
That shaketh his hands from holding of bribes,
That stoppeth his ears from hearing the unjust sentence
of death,
That shutteth his eyes from seeing of evil.
- 16 He shall dwell on high—
His place of defence shall be munitions of rocks,
Bread shall be given him,
Water shall be assured to him.
- 17 Thine eyes shall behold the king in his beauty,
And thine eyes shall behold the land that is afar.
- 18 Your heart shall meditate the fear of JEHOVAH:
Where is the scribe? where is the counsellor?
Where the instructor of the young?
- 19 Thou shalt no longer behold a fierce people,
A people of deep language, whom thou canst not understand;
Of a stammering tongue, nor can the hearer comprehend them.
- 20 Behold Zion, the city of our solemnities,
Thine eyes shall behold Jerusalem, a quiet habitation,
A tabernacle that shall not be taken down;
Not one of its stakes shall be moved for ever,
Neither shall any of its cords be broken.
- 21 For the Name of JEHOVAH shall be glorious:
There shall be a place for us, of broad rivers and
streams;

- Wherein shall go no galley with oars,
 Neither shall gallant ship pass thereby.
- 22 For JEHOVAH is our judge,
 JEHOVAH is our lawgiver,
 JEHOVAH is our king :
 JEHOVAH himself shall save us.
- 23 Thy ropes are broken, because they had no strength ;
 Thy mast hath slanted, thou shalt not spread the sails,
 Thou shalt not lift the ensign, till thou hast been delivered up to the spoil :
 Then many lame shall take the prey.
- 24 Nor shall the inhabitant thereof say, " I am sick,"
 For the people that dwelleth therein,
 Shall have their iniquity forgiven.

CHAP.
XXXIV.

- 1 DRAW near, ye nations, to hear !
 And hearken to me, ye Gentiles !
 Let the earth hear, and all that is therein ;
 The world, and all the inhabitants its offspring.
- 2 For the indignation of JEHOVAH is upon all the
 Gentiles,
 And his fury upon all their armies ;
 To destroy them, and deliver them up to the slaughter.
- 3 Their slain also shall be cast down,
 And their stench shall come up from their carcases,
 And the mountain shall be watered with their blood.
- 4 And all the Powers of the heavens shall be dissolved,
 And the heavens shall be rolled together as a scroll :
 * And all the stars shall fall as a leaf falleth from a vine,
 And as a fallen fig from a fig-tree.
- 5 For my sword shall be drunken in heaven :
 Behold, upon Idumea shall it come down,
 And upon the people of my curse to judgement.
- 6 The sword of JEHOVAH is filled with blood,
 It is made fat with fatness ;
 With the blood of lambs and goats,
 With the fat of kidneys of rams :
 For JEHOVAH hath a sacrifice in Boazah,
 And a great slaughter in the land of Idumea.
- 7 And the unicorns shall be brought down together with
 them,
 And the rams with the bulls ;

- And the earth shall be drunken with their blood,
 And the dust made fat with their fatness.
- 8 For it is the day of JEHOVAH's vengeance,
 And the year of recompensing the controversy of Zion.
- 9 And its streams shall be turned into pitch,
 And the dust thereof into brimstone;
 And its land shall become burning pitch.
- 10 It shall not be quenched night or day,
 The smoke thereof shall go up for ever:
 From generation to generation it shall lie waste,
 None shall pass through it for ever.
- 11 But the pelican and the porcupine shall possess it,
 The owl also and the raven shall dwell in it,
 And there shall be stretched out thereon the line of
 confusion,
- *And the stones of emptiness.
- 12 And of all its princes there shall be none there;
 Its kings shall be sought for (in vain); its nobles shall
 cease.
- 13 And in their palaces shall thorns come up,
 Nettles and brambles in the fortresses thereof;
 And it shall be a habitation of dragons,
 And a court for the daughters of the ostrich.
- 14 And devils shall meet with habitations,
 And the dæmon shall call to his fellow;
 The screech-owl also shall rest there,
 And find for herself a place of repose.
- 15 There shall the great owl make its nest, and lay eggs,
 And hatch and gather under her shadow;
 There shall the vultures meet, every one with her mate.
- 16 Seek ye out of the book of JEHOVAH, and read,
 No one of these shall fail; none shall want her mate.
 For JEHOVAH's mouth hath commanded them;
 And his Spirit hath gathered them.
- 17 And he hath cast the lot for them,
 And his hand hath divided it to them by line,
 They shall possess it in perpetuity,
 From generation to generation they shall dwell therein.

- P.
7. 1 THOU thirsty wilderness, rejoice!
 Thou desert, be glad, and blossom as the lily!
- 2 And the waste places of Jordan shall abundantly
 blossom and be glad,

The glory of Lebanon shall be given to her,
 The excellency of Carmel and Sharon;
 And my people shall see the glory of JEHOVAH,
 And the excellency of our God.

- 3 Strengthen the weak hands,
 And confirm the feeble knees.
- 4 Say to them that are of a fearful heart,
 Be strong, fear not!
 Behold, your God shall come with vengeance,
 Even God himself with recompense shall come, and
 save you!
- 5 Then the eyes of the blind shall be opened,
 And the ears of the deaf unstopped.
- 6 Then shall the lame man leap as an hart,
 And the tongue of the dumb shall sing;
 For in the wilderness shall waters break out,
 And streams in the desert.
- 7 And the parched ground shall become a pool,
 And the thirsty land springs of water;
 *In the habitation of dragons shall spring
 Grass with reeds and rushes.
- 8 And a pure way shall be there,
 The Way of Holiness, shall it be called:
 And the unclean shall not pass over it;
 But He himself shall be with them, walking in the
 way;
 And the dispersed shall walk in it, and not err.
- 9 And no lion shall be there,
 Nor any ravenous beast go up thereon, nor be found
 there;
 But the redeemed shall walk there [for ever.]
- 10 And the ransomed of JEHOVAH shall return,
 And come to Zion with joy;
 And everlasting gladness shall be upon their heads;
 They shall obtain joy and gladness,
 And sorrow and sighing shall flee away.

CHAP.
 XXXVI.

- 1 Now it came to pass in the fourteenth year of king
 Hezekiah, that Sennacherib king of Assyria came up
 against all the fenced cities of Judah, and took them.
- 2 And the king of Assyria sent Rabshakeh, from Lachish
 to Jerusalem, unto king Hezekiah, with a great army.
- 3 And he stood by the conduit of the upper pool, in the

- highway of the fuller's field. Then came forth unto him Eliakim, Hilkiab's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder. And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?
- 5 Thou sayest, (but they are vain words,) I have counsel and strength for the war: now on whom dost thou trust, 6 that thou rebellest against me? Lo, thou trustest in the staff of this bruised reed, even Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust in him.
- 7 But if ye say to me, We trust in JEHOVAH our God; is not that he whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and 8 Jerusalem, Ye shall worship before this altar? Now, therefore, give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon 9 them! How then wilt thou turn away the face of one captain of the least of my master's servants, and put 10 thy trust in Egypt for chariots and horsemen? Am I now come up without JEHOVAH against this land to destroy it? JEHOVAH said unto me, Go up against this land, and destroy it.
- 11 Then said Eliakim, and Joah, and Shebna, unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language, for we understand it; and speak not to us in the Jews' language, in the ears of the people that are on the wall.
- 12 But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? hath he not (sent me) to the men that sit on the wall, lest they eat their own dung, and drink their own water with you?
- 13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the 14 great king, the king of Assyria. Thus saith the king, Let not Hezekiah deceive you with words, for he shall 15 not be able to deliver you. Neither let Hezekiah make you trust in JEHOVAH, saying, JEHOVAH will surely deliver us: and this city shall not be delivered into the

- 16 hand of the king of Assyria. Hearken not to Hezekiah, for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me : and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his cistern ;
- 17 Until I come and take you away unto a land like your own land, a land of corn and wine, a land of bread and
- 18 vineyards. Let not Hezekiah deceive you, saying, JEHOVAH will deliver us. Hath any of the gods of the
- 19 nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath, and of Arphad? where are the gods of Sepharvaim? [Hena
- 20 and Ivah] have they delivered Samaria out of mine hand? Who are they among all the gods of these lands that have delivered their land out of my hand, that God should deliver Jerusalem out of my hand?
- 21 But the people held their peace, and answered him not : for the king's commandment was, saying, Answer him not.
- 22 Then came Eliakim, the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah, with their clothes rent, and told him the words of Rabshakeh.
- 1 And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sack-
- 2 cloth, and went into the house of JEHOVAH. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah, the prophet, the son of Amos.
- 3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy : for the children are come to the birth, and there is not
- 4 strength to bring forth. It may be JEHOVAH thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which JEHOVAH thy God hath heard ; wherefore lift up thy prayer for the
- 5 remnant that is left. So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them, Thus
- 6 shall ye say unto your master ; Thus saith JEHOVAH, Be not afraid of the words that thou hast heard, where-
- 7 with the servants of the king of Assyria have blasphemed me. Behold, I will send a spirit unto him, and

he shall hear a rumour, and return to his own land, and I will cause him to fall by the sword in his own
8 land. So Rabshakeh returned, and found the king of Assyria warring against Libnah, for he had heard that
9 he was departed from Lachish. And he heard say, concerning Tirhakah king of Ethiopia, He is come out to make war against thee. And when he heard it, he
10 sent messengers to Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be delivered into the hand of the king
11 of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands in destroying them
12 utterly: and shalt thou be delivered? Have the gods of the nations delivered them which my fathers destroyed, as Gozan, and Haran, and Rezeph, and the
13 children of Eden, which were in Thelassar? Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up into the house of JEHOVAH, and spread it before JEHOVAH. And
15 Hezekiah prayed to JEHOVAH, saying, O JEHOVAH of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and
17 earth. Incline, O JEHOVAH, thine ear and hear; open, O JEHOVAH, thine eyes and see; and hear all the words of Sennacherib, which hath sent to reproach the living
18 God. Of a truth, O JEHOVAH, the kings of Assyria have laid waste all nations, and their lands, and have
19 cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone; therefore
20 they have destroyed them. Now, therefore, JEHOVAH our God, save us from his hand, that all kingdoms of the earth may know that thou art JEHOVAH, even thou only.

21 Then Isaiah the son of Amos sent unto Hezekiah, saying, Thus saith JEHOVAH God of Israel, Whereas thou hast prayed to me against Sennacherib king of

22 Assyria, 'This is the word which JEHOVAH hath spoken concerning him :

THE virgin, the daughter of Zion, hath despised thee ;

She hath laughed thee to scorn ;

The daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou reproached and blasphemed ?
And against whom hast thou exalted thy voice,
And lifted up thine eyes on high ?
Even against the Holy One of Israel !

24 By thy servants hast thou reproached JEHOVAH, and said,
By the multitude of my chariots am I come up
To the height of the mountains, to the sides of Lebanon,
And I have cut down the tall cedars thereof, and its choice fir-trees,

And I have entered into the lodge of his border,
And into the forest of his Carmel.

25 *I have met with and drunk strange waters ;
And with the sole of my feet have I dried up
All the rivers of besieged places.

26 Hast thou not heard long ago that I have done it ?
And of ancient times, that I have formed it ?
Now have I brought it to pass, that thou shouldst be to lay waste
Defenced cities into ruinous heaps.

27 Therefore their inhabitants were of small power,
They were dismayed and confounded ;
They were as the grass of the field, and as the green herb ;

As the grass on the housetops,
*As corn blasted before it beareth fruit.

28 But I know thy abode,
And thy going out, and thy coming in,
And thy rage against me.

29 Because thy rage against me, and thy bitterness,
Is come up into mine ears,
Therefore will I put my hook in thy nose,
And my bridle in thy lips,

And I will turn thee back by the way by which thou camest.

30 And this shall be a sign to thee:

*Ye shall eat this year such as groweth of itself,
And the second year, that which springeth of the same:

And in the third year, sow ye and reap;
And plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah,
Shall again take root downward, and bear fruit upward;

32 For out of Jerusalem shall go forth a remnant,
And they that escape out of Mount Zion:
The zeal of JEHOVAH of hosts shall do this.

33 Therefore thus saith JEHOVAH concerning the king of Assyria,

He shall not come into this city;
Nor shoot an arrow against it,
Nor come before it with shields,
Nor cast a bank against it.

34 By the way that he came, by the same shall he return;

And shall not come into this city, saith JEHOVAH.

35 For I will defend this city to save it,
For mine own sake, and for my servant David's sake.

36 Then the angel of JEHOVAH went forth, and smote in the camp of the Assyrians an hundred and fourscore and five thousand; and when men arose early in the

37 morning, behold, they were all dead corpses! So Sennacherib king of Assyria departed, and went and

38 returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer, his sons, smote him with the sword: and they escaped into the land of Armenia, and Esar-haddon his son reigned in his stead.

CHAP. VIII. 1 In those days was Hezekiah sick unto death; and Isaiah the prophet the son of Amos came unto him, and said unto him, Thus saith JEHOVAH, Set thine
2 house in order, for thou shalt die and not live. Then Hezekiah turned his face toward the wall, and prayed

3 unto JEHOVAH, and said, Remember now, O JEHOVAH,
 I beseech thee how I have walked before thee in truth
 and with a perfect heart, and have done that which is
 4 good in thy sight. And Hezekiah wept sore. Then
 5 came the word of JEHOVAH unto Isaiah, saying, Go and
 say to Hezekiah, Thus saith JEHOVAH, the God of
 David thy father, I have heard thy prayer, I have seen
 thy tears; behold, I will add unto thy days fifteen
 6 years. And I will deliver thee, and this city, out of
 the hand of the king of Assyria; and I will defend this
 7 city. And this shall be a sign unto thee from JEHOVAH,
 that JEHOVAH will do this thing which he has spoken:
 8 Behold, I will bring again the shadow of the degrees
 which is gone down in the sun-dial of Ahaz, ten degrees
 backward. So the sun returned ten degrees, by which
 degrees it was gone down.

9 THE WRITING OF HEZEKIAH KING OF JUDAH, WHEN
 HE HAD BEEN SICK, AND WAS RECOVERED OF HIS
 SICKNESS.

10 I said in the meridian of my days,
 I shall go down to the gates of Hades;
 I shall leave the residue of my years.
 11 I said, I shall no more see the salvation of God in
 the land of the living:
 [I shall not behold the salvation of Israel upon earth],
 I shall see man no more, with the dwellers in peace.
 12 [I have faded from among my acquaintance],
 The remainder of my life hath failed,
 *And departed from me like a shepherd's tent.
 My spirit within me hath been as a web,
 When the weaver approaches to cut it off,
 From day even unto night was I cast down:
 13 I roared until the morning.
 Like a lion so brake he all my bones,
 For from the daytime even until night was I delivered
 up.
 14 As a swallow, and like the crane so did I twitter,
 As a dove, so did I moan.
 For mine eyes fail with looking to the heights of
 heaven,
 To JEHOVAH, who hath rescued me,

- And taken from me the sorrow of my soul.
- 15 What shall I say? or what will he answer me,
Since he himself hath done it?
I will reflect all my years on this bitterness of my
soul.
- 16 O JEHOVAH, respecting this did I tell thee,
And thou didst raise up my spirit,
And I was comforted and lived.
- 17 Behold, in time of peace came this my tribulation,
But thou hast rescued my soul, that it should not
perish.
And thou hast cast all my sins behind thy back.
- 18 For they that are in Hades shall not praise thee,
Nor shall the dead bless thee;
Nor shall they that go down into the pit expect thy
mercy.
- 19 The living, the living shall praise thee, as I do this
day;
*The father to the children shall make known
Thy truth, O God of my salvation!
- 20 And I will not cease to praise thee,
With a psaltery all the days of my life,
Before the house of my God.
- 21 For Isaiah had said to Hezekiah, Take a lump of figs,
and bruise and spread it as a plaister on the ulcer, and
thou shalt be healed. And Hezekiah had said, What is
the sign that I shall go up to the house of JEHOVAH?

AP.
XIX.

- 1 At that time Merodach-Baladan, son of Baladan,
king of Babylon, sent letters and ambassadors, and gifts
to Hezekiah; for he had heard that he had been sick,
2 and was recovered. And Hezekiah was glad of them,
and showed them all the house of his precious things,
and the silver, and the gold, and the spices, and the
precious ointment, and all the house of his armour, and
all that was found in his treasures: there was nothing
in his house, nor in all his dominion, that Hezekiah
3 showed them not. Then came Isaiah the prophet unto
king Hezekiah, and said unto him, What say these
men? And whence came they to thee? And Heze-
kiah said, They are come to me from a far country;
even Babylon.
- 4*Then said Isaiah, What have they seen in thine house?

And Hezekiah answered, All that is in mine house have
 *they seen; there is nothing in my house and in my
 5 treasures that I have not showed them. Then said
 Isaiah to Hezekiah, Hear the word of JEHOVAH of
 6*hosts: Behold, the days come, that they shall take all
 that is in thine house, and that which thy fathers have
 laid in store until this day, shall be carried to Babylon:
 7 nothing shall be left, saith JEHOVAH. And of thy sons,
 whom thou shalt beget, they shall take, and make them
 8 eunuchs in the palace of the king of Babylon. Then
 said Hezekiah to Isaiah, Good is the word of JEHOVAH,
 which he hath spoken. May there then be peace and
 righteousness in my days!

CHAP.
 XL.

- 1 COMFORT ye, comfort ye, O priests, my people, saith
 your God!
- 2 Speak ye comfortably to Jerusalem, and cry unto her,
 That her humiliation is accomplished, that her iniquity
 is pardoned;
 For she hath received at JEHOVAH's hand double for all
 her sins.
- 3 The voice of one crying in the wilderness,
 Prepare ye the way of JEHOVAH, make his paths
 straight.
- 4 Every valley shall be filled,
 And every mountain and hill shall be brought low;
 And the crooked shall be made straight,
 And the rough ways shall be made smooth:
- 5 [And the glory of JEHOVAH shall be revealed:]
 And all flesh shall see the salvation of God,
 For the mouth of JEHOVAH hath spoken it.
- 6 The voice of one saying, Cry!
 And he said, What shall I cry?
 All flesh is as grass,
 And all the glory of man, as the flower of grass;
- 7 The grass withereth, and the flower thereof falleth
 away,
 [Because the Spirit of JEHOVAH bloweth upon it,]
- 8 But the word of JEHOVAH endureth for ever.
- 9 O thou that bringest good tidings to Zion,
 Get thee up upon a lofty mountain!
 Lift up with strength thy voice,

- Thou that bringest good tidings to Jerusalem !
Lift it up ; be not afraid :
Say unto the cities of Judah, Behold your God !
- 10 Behold, the Lord JEHOVAH shall come with might,
And his arm shall be with sovereignty :
Behold, his reward is with him,
And the work of every man is before him.
- 11 He shall feed his flock like a shepherd,
And shall gather the lambs with his arm,
And shall carry them in his bosom,
And shall gently lead those that are with young,
- 12 Who hath measured the waters in the hollow of his
hand ?
And meted out heaven with a span,
And comprehended the dust of the earth in a measure,
And weighed the mountains in scales,
And the valleys in a balance ?
- 13 Who hath known the mind of JEHOVAH ?
Or who hath been his counsellor ?
- 14 [Or with whom took he counsel, and received advice,
Or who showed him the path of judgement,
And taught him the way of understanding ?]
Or who hath first given to him ?
And it shall be recompensed to him again !
- 15 Behold, all nations are before him as the drop of a
bucket,
And are counted as the small dust of the balance ;
*Yea, as a mote he taketh up the isles,
- 16 And Lebanon is not sufficient to burn,
Nor all beasts sufficient for a burnt-offering.
- 17 All nations are as nothing before him,
And are counted by him, as less than nothing, and
vanity.
- 18 To whom then will ye liken God ?
Or with what likeness will ye compare him ?
- 19 To the graven image which the workman melteth,
And which the goldsmith covereth with gold,
And the silversmith with plates of silver ?
- 20 He that is too poor for an oblation chooseth a tree that
will not rot ;
And the cunning workman seeketh how he may place
The image, that it be not moved.

- 21 Have ye not known? have ye not heard?
Hath it not been told you from the beginning?
Have ye not known, O foundations of the earth,
22 Him that dwelleth above the circle of the earth,
And its inhabitants are as grasshoppers before him;
That fixed as a chamber the heaven,
And stretched it out as a tent to dwell in?
23 Who bringeth princes to nought,
And maketh judges of the earth as vanity?
24 Yea, they shall not be planted,
Yea, nor shall they be sown;
Yea, nor shall their stock root in the earth;
And he also shall blow upon them, and they shall
wither,
And the whirlwind shall take them away as stubble.
25 Now therefore to whom will ye liken me,
Or to whom shall I be equalled? saith the Holy One.
26 Lift up your eyes on high,
And behold, who hath created these things,
That leadeth forth their host by number,
And calleth them all by their names:
Through the greatness of his power, glory, and might,
Not one escapeth his notice.
27 How then sayest thou, O Jacob,
And speakest thou, O Israel;
My way is hidden from JEHOVAH,
And my judgement is departed from my God?
28 Hast thou not known? hast thou not heard?
That the everlasting GOD-JEHOVAH,
The Creator of the ends of the earth,
Fainteth not, neither is weary?
And there is no searching of his understanding.
29 He giveth power to the faint;
And to them that have no might, he increaseth
strength.
30 For even the young men shall faint,
And the youths shall be weary,
And the chosen men shall become powerless alto-
gether.
31 But they that wait for JEHOVAH shall renew their
strength,
*They shall mount up with wings as eagles,

They shall run, and not be weary,
They shall walk, and not faint.

P.
I.

- 1 BE renewed before me, O islands !
And let the nations recover their strength !
Let them approach, and speak,
Let them draw near together unto judgement.
- 2 Who raised up the righteous man from the east,
Called him to his feet, and made the nations yield
before his face,
And bid him rule over kings?
He shall make their swords as dust,
And their bows as driven stubble.
- 3 He shall pursue them and pass safely ;
Even a way not trodden with his feet.
- 4 Who hath performed and done these things?
Who called him from the generations of old ?
I JEHOVAH, the first, and to the last, I am He.
- 5 The nations saw and feared,
And the ends of the earth were astonished, drew near,
and came together ;
- 6 They helped every one his neighbour ;
And every one said to his brother, Be of good courage !
- 7 So the carpenter encouraged the goldsmith,
And he that smootheneth with the hammer, him that
smote the anvil :
Saying, It is ready for the soldering :
And he fastened it with nails, that it should not be
moved.
- 8 But thou, Israel, art my servant,
Thou, Jacob, whom I have chosen,
The seed of Abraham my friend.
- 9 Thou on whom I have laid hold from the ends of the
earth,
And from afar I have called thee,
And said unto thee, Thou art my servant,
I have chosen thee, and not cast thee away.
- 10 Fear not, for I am with thee ;
Be not dismayed, for I am thy God ;
I will strengthen thee, and help thee,

Yea, uphold thee with my right hand of righteousness.

- 11 Behold, thine adversaries shall be ashamed and confounded,

All thine opposers shall be as nothing, and perish.

- 12 Thou shalt seek them, but not find the men that fight against thee :

They that war against thee shall be as nothing, and a thing of nought.

- 13 For I, JEHOVAH thy God, will hold thee by thy right hand,

Saying unto thee, Fear not, I will help thee.

- 14 Fear not, thou worm Jacob, and ye dead of Israel,

I will help thee, saith JEHOVAH,

And thy Redeemer, the Holy One of Israel.

- 15 Behold, I will make thee a threshing-wain,

A new corn-drag armed with teeth,

And thou shalt thresh the mountains, and grind them to dust,

And make the hills like chaff.

- 16 Thou shalt fan them, and the wind shall carry them away,

And the whirlwind shall scatter them,

But thou shalt rejoice in JEHOVAH,

And shalt glory in the Holy One of Israel.

- 17 The poor and needy are seeking water, and there is none,

Their tongue faileth for thirst;

I, JEHOVAH, will hear them,

I, the God of Israel, will not forsake them.

- 18 But I will open in the mountains, rivers;

And fountains in the midst of valleys :

I will make the wilderness pools of water;

And the dry land springs of water.

- 19 I will plant in the wilderness the cedar,

The box, and myrtle, and olive.

I will set in the desert the fir-tree, the pine, and larch together;

- 20 That they may see, and know, and consider,

And understand together, that the hand of JEHOVAH hath done this,

And that the Holy One of Israel hath created it.

- 21* Produce your cause, saith JEHOVAH;
Bring forth your mighty Powers, saith the King of Jacob.
- 22 Let them draw near, and show us what shall happen,
Or let them show the former things, what they were,
That we may observe, and know what the last events shall be,
Or what shall be the future, declare unto us !
- 23 Show the things that are to come to pass at the last,
And we shall know that ye are gods :
Do evil, or do good, that we may be astonished, and behold it together.
- 24 Behold, ye are of nothing, and your work of nought ;
*An abomination is he that chooseth you.
- 25 But I have raised up One from the north;
And One shall come from the rising of the sun ;
And by my name shall he be called,
*And he shall come upon princes as upon mortar,
And as the potter treadeth clay.
- 26 For who hath told us the events from the beginning,
That we may know them ; and the events of the former time,
That we may say, He is just ?
There is none to foretell, none to make us know,
Yea, none that heareth your words.
- 27 Behold, I will make Zion the chief,
And Jerusalem will I comfort in a plain path.
- 28 For among the nations behold there was no man :
And among their idols none to foretell ;
And if I ask them, Whence are ye ?
They cannot answer me a word.
- 29*Behold, they are all vanity,
Their works are nought.
And their molten images are wind and confusion.
- P. 1 BEHOLD my servant, whom I have chosen,
L. My beloved, in whom my soul is well pleased ;
I will put my Spirit upon him,
And he shall show judgement to the Gentiles.
- 2 He shall not strive nor cry,
Neither shall any man hear his voice in the streets.
- 3 A bruised reed shall he not break,

- And smoking flax shall he not quench;
Till he send forth judgement unto victory.
- 4 He shall not fail, not be discouraged,
Till he hath planted justice in the earth,
And in his name shall the Gentiles trust.
- 5 Thus saith God, even JEHOVAH,
That created the heavens, and stretched them out,
That fixed the world, and the things that are in it,
That giveth breath to the people upon it,
And spirit to them that walk therein.
- 6 I, JEHOVAH, have called thee in righteousness,
And will hold thine hand, and keep thee,
And give thee for a covenant to my people,
And for a light to the Gentiles.
- 7 To open the eyes of the blind,
To bring out the prisoners from the prison,—
And from the dungeon, those that sit in darkness.
- 8 I am JEHOVAH; that is my name;
And my glory will I not give to another,
Nor my praise to graven images.
- 9 Behold, the things from the beginning are come to pass,
And new things do I declare unto you:
Before they spring forth, I tell you of them.
- 10 Sing unto JEHOVAH a new song:
His praise from the ends of the earth;
Ye that go down to the sea, and the fulness thereof,
The isles, and the inhabitants thereof!
- 11 Rejoice, thou desert, and the villages thereof!
Ye cottages and inhabitants of Kedar!
Let the inhabitants of the rock sing,
Let them shout from the tops of the mountains!
- 12 Let them give glory to God,
And declare his praise in the islands!
- 13*JEHOVAH shall go forth as a mighty man,
He shall stir up his wrath like a man of war;
He shall cry, yea, roar; and prevail against his enemies.
- 14 Long time have I held my peace:—
But shall I for ever be silent and forbear?
I have endured like a travailing woman;
Now will I destroy and devour at once.
- 15 I will lay waste mountains and hills:

- And dry up all their herbs ;
I will make the rivers, islands ;
And dry up the pools.
- 16 And I will bring the blind by a way that they knew not ;
And I will lead them in paths that they have not known :
I will make darkness, light before them :
And crooked things, straight :
These things will I do unto them, and not forsake them.
- 17 They shall be turned back that trust in graven images ;
They shall be greatly confounded that say to the molten images,
Ye are our gods.
- 18 Ye deaf, hear ; ye blind, look up and see !
- 19 Who is blind, but the people that are my servants ?
*And deaf, but they to whom I sent my messengers ?
Who is blind, as he that is perfect,
And deaf, as the servant of JEHOVAH ?
- 20 Ye have seen often, but ye have not heeded :
Your ears are open, yet ye have not heard.
- 21 JEHOVAH hath desired that he might be justified,
And magnify himself with glory, and make himself illustrious.
- 22 But I beheld, and the people was spoiled and plundered,
For the snare was in their chambers everywhere,
And in their barricaded houses
Where they hid themselves, they became a prey,
And there was none to rescue the spoil,
And none to say, Restore.
- 23* Who is there among you that will give ear to this ?
Will attend thereto, and listen to the things that shall be ?
- 24 Who gave Jacob to the spoil,
And Israel to the robbers ?
Was it not the God against whom they sinned ?
For they would not walk in his ways,
Neither were obedient unto his law.
- 25 Therefore he poured on them the fury of his anger, `

And the fierceness of war;
 He set them on fire round about,
 But none noticed it:
 He burned them; but they laid it not to heart.

CHAP.
 XLIII.

- 1 BUT now, thus saith JEHOVAH, that created thee, O Jacob,
 And he that formed thee, O Israel:
 Fear not, for I have redeemed thee,
 I have called thee by thy name: thou art mine.
- 2 When thou passest through the waters, I am with thee;
 And the rivers, they shall not overflow thee;
 When thou walkest through the fire, thou shalt not
 be burned,
 Neither shall the flame kindle upon thee.
- 3 For I am JEHOVAH thy God,
 The Holy One of Israel, thy Saviour;
 I gave Egypt for thy ransom,
 Ethiopia and Geba for thee.
- 4 From the time that thou wert precious in my sight,
 Thou wert glorified, and I loved thee;
 Therefore will I give many men for thee,
 And nations for thy life.
- 5 Fear not; for I am with thee;
 I will bring thy seed from the east,
 And from the west will I gather thee.
- 6 I will say to the north, Give up;
 And to the south, Keep not back:
 Bring my sons from far,
 And my daughters from the ends of the earth.
- 7 Even every one that is called by my name:
 For I have made him for my glory,
 Yea, fashioned, yea, created him.
- 8 Bring forth the blind people that have eyes,
 And the deaf, that have ears!
- 9 Let all the Gentiles be gathered together,
 And let the nations be assembled;
 Who among them can declare this,
 Or who will tell us former things?
 Let them bring forth their witnesses,
 That they may be justified;
 Or let them hear, and say, It is truth.
- 10 Ye are my witnesses, saith JEHOVAH,

- And my servant, whom I have chosen :
That ye may know and believe me,
And understand that I am he.
Before me there was no God,
Neither after me shall there be.
- 11 I, even I, am JEHOVAH,
And beside me there is no Saviour.
- 12 I have declared, and have saved :
I caused you to hear, and there was no strange (god)
among you :
Ye yourselves are my witnesses,
Saith JEHOVAH your God.
- 13 Even from the beginning, I am he ;
And there is none that can deliver out of my hand ;
I will work, and who shall let it ?
- 14 Thus saith JEHOVAH, the God, your Redeemer,
The Holy One of Israel :
*For your sakes I have sent to Babylon,
And I will subdue all the fugitives ;
And the Chaldæans shall be bound in their ships.
- 15 I am JEHOVAH, your Holy One,
*The Creator of Israel, your King.
- 16 Thus saith JEHOVAH, that maketh a way in the sea,
And a path in the mighty waters :
- 17 That bringeth forth the chariot,
And the horse, and the mighty army ;
Together they shall sleep ; they shall not arise :
They are quenched and extinguished as tow.
- 18 Remember ye not the former things,
Neither consider the things of old time.
- 19 Behold, I do things new, which shall now spring
forth,
And shall ye not perceive them ?
I will even make a way in the wilderness,
And streams in the desert.
- 20 The beasts of the field shall bless me,
The dragons, and daughters of the ostrich ;
Because I give waters in the wilderness,
And rivers in the desert,
To give drink to my chosen nation.
- 21 This people I have formed for myself ;
They shall show forth my praise.

- 22 But thou hast not called on me, O Jacob;
But thou hast been weary of me, O Israel.
- 23 Thou hast not brought me the small cattle of thy burnt-offerings,
Neither hast thou honoured me with thy sacrifices.
*I have not caused thee to serve with an offering,
Nor wearied thee with incense.
- 24 Thou hast bought me no sweet cane with money;
Nor caused me to be filled with the fat of thy sacrifices.
- 25 I, even I, am he that blotteth out thy transgressions for mine own sake,
And will not remember thy sins.
- 26 But do thou remember, and let us plead together;
Speak thou first of thy sins, that thou mayest be justified!
- 27 Thy fathers sinned against me,
*And thy teachers have transgressed against me.
- 28 And thy princes profaned my sanctuary:
*Therefore I gave Jacob to the curse,
And Israel to reproaches.

CHAP.
XLIV.

- 1 YET now hear, O Jacob, my servant,
And Israel, whom I have chosen.
- 2 Thus saith JEHOVAH that made thee,
And formed thee from the womb; thy helper:
Fear not, O Jacob, my servant,
And Jeshurun, whom I have chosen.
- 3 For I will pour water upon him that is thirsty,
And floods upon the dry ground;
I will pour my Spirit upon thy seed,
And my blessing upon thine offspring.
- 4 And they shall spring up as grass in the midst of the waters,
And as willows beside the flowing streams.
- 5 One shall say, I am JEHOVAH's,
And another shall call himself by the name of Jacob,
And shall write on his hand, I belong to JEHOVAH,
And shall surname himself by the name of Israel.
- 6 Thus saith JEHOVAH, King of Israel,
And thy Redeemer, JEHOVAH of hosts:
I am the first, and I am the last,
And beside me there is no God.

- 7 Who is like unto me? Let him call
And declare the order (of events) since I made man
unto the (coming) age,
And the future signs, before they come, let him tell us.
- 8* Fear ye not, neither be afraid;
Have not I told thee from the beginning?
Ye are even my witnesses. Is there a God beside me?
*Yea, there is no God: I know not any.
- 9 They that make a graven image, are all vanity:
And their lusts shall not profit them;
For they are their own witnesses,
That they (the idols) see not, nor understand;
- 10 That every one may be ashamed who hath formed a
god,
And molten a graven image profitable for nought.
- 11 Behold, all his associates shall be confounded;
And the workmen shall be dumb:
Let them all be gathered together, and stand;
Let them be confounded and ashamed together.
- 12* The smith with the file both worketh it in the coals,
And fashioneth it with hammers,
And worketh it with the strength of his arms:
Yea, he is hungry, and his strength faileth;
He drinketh no water, and is faint.
- 13* The carpenter stretcheth out his rule,
He marketh it with a pencil, he shapeth it with planes:
And he marketh it out with the compass;
And maketh it after the figure of a man,
According to the beauty of a man,
That it may remain in the house.
- 14* He heweth him down cedars:
And taketh the cypress and oak,
Which he strengtheneth for himself among the trees of
the forest:
He planteth an ash, and the rain doth nourish it.
- 15 Then shall it be for a man to burn:
For he will take thereof, and warm himself;
He will light a fire, and bake bread,
Yea, he maketh a god, and worshippeth it:
He maketh it a graven image, and falleth down thereto.
- 16 He burneth part thereof in the fire;
With part thereof he cooketh flesh,
He roasteth roast, and is satisfied;

- And saith, Well, I am warmed, I have seen the fire.
17 And the residue thereof he maketh a God,—a graven image :
He falleth down to it, and worshippeth it, and prayeth to it,
And saith, Deliver me, for thou art my god !
18 They have not known, nor been wise ;
For their eyes are sealed, that they may not see ;
And their hearts, that they may not understand.
19 And none considereth in his heart,
Nor regardeth in his soul, nor saith,
I have burned part of it in the fire ;
Yea, I have also baked bread in the coals thereof :
I have roasted flesh, and eaten ;
And shall I make the residue an abomination ?
Shall I bow down to the stock of a tree ?
20 Know that their deceived heart is ashes ;
They err, and none can deliver his soul,
Nor say, Is there not a lie in my right hand ?
21 Remember these things, O Jacob,
And Israel, for thou art my servant.
I have made thee : thou art my servant :
O Israel, thou art not forgotten of me.
22 For behold, I have blotted out as a thick cloud thy transgressions ;
And as a cloud, thy sins :
Return unto me : for I will redeem thee.
23 Be glad, ye heavens, for JEHOVAH hath showed mercy to Israel :
Shout, ye lower parts of the earth :
Ye mountains, break forth into singing,
O forest, and every tree therein ;
For God hath redeemed Jacob,
And will be glorified in Israel.
24 Thus saith JEHOVAH, thy Redeemer,
And he that formed thee from the womb,
I, JEHOVAH, make all things ;
I have stretched out the heavens, alone :
And fastened the earth by myself :
25 That frustrate the signs of magicians,

- And make diviners mad :
 That turn wise men backward,
 And make their wisdom, folly :
 26 That confirm the word of his servant,
 And perform the counsel of his messengers ;
 That say to Jerusalem, Thou shalt be inhabited ;
 And to the cities of Judah, Ye shall be built.
 And her waste places I will raise up.
 27 That say to the abyss, Thou shalt be dry ;
 And thy rivers I will dry up.
 28 That sayeth of Cyrus, Thou art my shepherd,
 And shalt perform all my pleasure ;
 Even saying to Jerusalem, Thou shalt be built,
 And to the temple, Thy foundation shall be laid.

- 1P. 1 Thus say I, JEHOVAH, to my anointed,
 V. To Cyrus, whose right hand I have holden,
 I will subdue nations before him,
 *And loose the loins of kings ;
 I will open before him the two-leaved doors,
 And the gates shall not be shut.
 2*I will go before thee, and level the mountains :
 I will break in pieces the gates of brass ;
 And cut in sunder the bars of iron :
 3 And I will give the treasures of darkness,
 And hidden riches of secret places will I open to thee ;
 That thou mayest know that I, JEHOVAH,
 Who call thee by thy name, am the God of Israel.
 4 For Jacob my servant's sake,
 And Israel's, my chosen,
 I have even called thee by thy name :
 I have surnamed thee, though thou hast not known me.
 5 For I am JEHOVAH, the God,
 And there is no God beside me :
 I have girded thee, though thou hast not known me.
 6 That men may know, from the sunrising
 Even unto the west, that there is no God beside me.
 I am JEHOVAH, and there is none else.
 7 I form the light, and create darkness :
 I make peace, and create troubles :
 I am JEHOVAH that do all these things.
 8 Drop down, ye heavens, from above ;

And let the clouds rain down the Just One :
 Let the earth bud, and bring forth the Saviour,
 And let righteousness spring forth together.
 I am JEHOVAH, that have created these things.

- 9 Woe to him that striveth with his Maker !
 The earthenware with the moulder of the clay !
 Shall the thing formed say to him that formed it, Why
 hast thou made me thus ?
 Or his work, He hath no hands ?
- 10 Woe unto him that saith to his father, What begetteth
 thou ?
 Or to his mother, What hast thou brought forth ?
- 11 So thus saith JEHOVAH, the Holy One of Israel,
 He that createth the things that shall be,
 Do ye inquire of Me concerning my sons,
 And do ye command Me concerning the work of my
 hands ?
- 12 I have made the earth, and created man upon it :
 I have stretched forth the heavens with my hands :
 I have commanded all their host to shine.
- 13 I have raised up one in righteousness,—
 A king, and all his ways I will prosper :
 He shall build my city,
 And turn again the captivity of my people,
 Not for ransom, nor for gifts,
 Saith JEHOVAH of hosts.
- 14 For thus saith JEHOVAH of hosts,
 The labour of Egypt,
 And the merchandise of Ethiopia,
 And the Sabæans, men of stature,
 Shall come over unto thee :
 And shall be thy servants,
 And shall follow after thee bound in chains :
 They shall come over to thee,
 And fall down before thee,
 And make supplications unto thee ;
 And shall say, Only with thee is God :
 And there is no God beside.
- 15 For thou art God, and we knew it not ;
 O God of Israel, our Saviour.

- 16 All thine adversaries shall be ashamed and confounded,
All shall steal away together ashamed
That are the makers of idols.
- 17 (But) Israel shall be saved in JEHOVAH with everlasting salvation;
Ye shall not be ashamed nor confounded world without end.
- 18 For thus saith JEHOVAH, that created the heavens,
The God that made the earth, and fashioned it, and fixed it,
He created it not in vain;
But formed it to be inhabited.
I am JEHOVAH, and there is none else.
- 19 I have not spoken in secret, in a dark place of the earth:
I have not said to the seed of Jacob, Seek ye me in vain.
I am JEHOVAH, that speak righteousness, that declare truth.
- 20 Assemble yourselves, and come;
Draw nigh, ye escaped of the Gentiles!
*They have no knowledge that set up their wooden graven images,
And pray to a god that cannot save.
- 21 Publish ye, let them draw near;
Yea, let them take counsel together:
Who made these things known from the beginning?
From what time were they foretold?
Did not I, JEHOVAH (foretel them)?
And beside me there is no other;
A just God and a Saviour; there is none beside me.
- 22 Turn ye to me, and ye shall be saved,
Ye of the ends of the earth;
I am JEHOVAH, and there is none beside.
- 23 I have sworn by myself;
The truth hath gone out of my mouth;
The word, and it shall not return.
As I live, saith JEHOVAH,
Every knee shall bow to me,
And every tongue shall confess to God.
- 24 Saying, Let righteousness and glory come unto him;

And let all them that separate themselves from JEHOVAH
be ashamed !

- 25 In JEHOVAH shall all the seed of Israel
Be justified, and shall glory.

CHAP.
XLVI.

- 1 BEL hath fallen, Dagon is broken :
Their idols were upon the beasts and the cattle :
Bind them together, and lift them up,
As a burden for the weary, weak, hungry, and jaded
beast.
- 2 They shall not be able to save him that carrieth them ;
But themselves shall go into captivity.
- 3 Hearken unto me, O house of Jacob ;
And all the remnant of the house of Israel :
Who are borne by me from the belly,
And carried by me from the womb.
- 4 Even to old age, I am He,
And to hoary hair will I carry you :
I have made, and I will bear you :
I will carry, and will deliver you.
- 5 To whom will ye liken me ?
*And compare me, that we may be like ?
- 6 They contribute gold out of the bag,
And weigh silver in the balance ;
And hire a goldsmith to make a god,
And they fall down, and worship it.
- 7 They bear it upon the shoulder, they carry it :
They set him in his place, and he standeth ;
And if one cry unto him, he shall not answer,
Nor deliver him out of his trouble.
- 8 Remember these things, and be ashamed ;
Repent, ye transgressors,—return in your hearts !
- 9 Remember ye the former things of old time ;
For I am God, and there is none else :
- 10 Declaring the end from the beginning,
And from ancient times the things not yet accom-
plished ;
Saying, My counsel shall stand ;
And I will do all my pleasure.
- 11 Calling an eagle from the east ;

And from a distant land the man of my counsel :
 I have spoken, and will bring it to pass ;
 I have purposed, I will also do it :

- 12 Hearken unto me, ye hard of heart ;
 Ye that are far from righteousness.
 13 I bring near my righteousness ; it shall not be far off :
 And my salvation shall not tarry ;
 But I will set salvation in Zion,
 For Israel my glory.

AP.
 /II.

- 1 COME down, and sit in the dust,
 O virgin daughter of Babylon !
 Sit on the ground—there is no throne—
 O daughter of the Chaldeans !
 For thou shalt no more be called tender and delicate.
 2 Take the mill-stone, and grind corn ;
 Lift off thy veil, discover thy hoary locks,
 Make bare thy leg, cross the rivers.
 3 Thy nakedness shall be discovered,
 Yea, thy shame shall appear :
 I will take vengeance on thee,
 And no man shall resist me,
 4 Saith JEHOVAH of hosts, thy deliverer,
 The Holy One of Israel is his name.
 5 Sit down in silence, and get thee into darkness,
 O daughter of the Chaldeans !
 For no more shalt thou be called,
 The Mistress of Kingdoms.
 6 I was wroth with my people,
 I defiled my heritage, I gave them into thy hands :
 But thou didst show them no mercy ;
 Upon the aged thou didst greatly aggravate thy yoke.
 7 And thou saidst, For ever shall I be a potentate ;
 But thou didst not weigh these things in thine heart,
 Thou didst not consider thy latter end.
 8 Therefore now hear this, thou luxurious,
 That sittest in security, that sayest in thine heart,
 I am, and there is none else ;
 I shall not sit a widow, nor experience bereavement.
 9 But now these two things shall come upon thee suddenly ;

In one day bereavement and widowhood shall come upon thee.

At an instant shall they come upon thee ;
Because of the multitude of thy sorceries,
And the great abundance of thine enchantments.

- 10 For thou hast trusted in thy wickedness,
Thou hast said, None seeth me.
Thy wisdom and thy knowledge, it hath perverted thee ;

And thou hast said in thy heart,
I am, and there is none beside me.

- 11 Therefore destruction shall come upon thee,
A pit, and thou shalt fall therein.
And calamity which thou shalt not be able to deprecate ;

And misery shall fall upon thee
Suddenly, that thou mayest not be aware.

- 12 Stand now in thine enchantments ;
And in thy many sorceries ;
Wherein thou hast laboured from thy youth :
If perchance thou mayest be profited,
If perchance thou mayest prevail.

- 13 Thou art wearied in the multitude of thy counsels.
Let now the astrologers stand forth and save thee,
Let the star-gazers tell thee what shall come on thee.

- 14 Behold, they all shall be as stubble ; the fire shall devour them.

They shall not deliver their soul from the power of the flame ;

For thou shalt have coals of fire to sit upon.

- 15 Shall such as these be thine aid ?
Thou hast wearied thyself in thy merchandise from thy youth :

(But) they shall depart every man to his own affairs,
And for thee shall there be no deliverance.

CHAP.
XLVIII.

- 1 HEAR ye this, O house of Jacob,
Who are called by the name of Israel,
And have come forth from Judah ;
Who swear by the name of JEHOVAH,
And make mention of the God of Israel,
But not in truth, nor in righteousness.
2 Ye that call yourselves of the holy city,

- And stay on the God of Israel,
JEHOVAH of hosts is his name.
- 3 The former things from the beginning have I declared ;
And they went forth from my mouth, and I showed
them :
I did them suddenly, and they came to pass.
- 4 Because I knew that thou wert obstinate,
And thy neck an iron sinew,
And thy brow brass ;
- 5 I have even from the beginning declared it to thee ;
Before it came to pass I showed it thee,
Lest thou shouldst say, Mine idol did them ;
My graven image and my molten image hath com-
manded them.
- 6 Ye have heard all these things, but ye know them not ;
But I make thee to hear of things new from this time,
Even hidden things, and thou didst not know them.
- 7 Now do they take place, and not of old ;
And thou hast not heard them in former days ;
Lest thou shouldst say, Behold, I knew them.
- 8 Thou knewest not nor didst understand them ;
Nor at the first did I open thine ears ;
For I knew that thou wouldst surely be a scorner,
And wert called a transgressor from the womb.
- 9 For my name's sake will I defer mine anger,
For my glory will I refrain myself ;
That I cut thee not off.
- 10 Behold, I have refined thee, but not as silver ;
I have chosen thee in the furnace of affliction.
- 11 For mine own sake, even for mine own sake will I do it ;
That my name be not blasphemed,
And my glory will I not give to another.
- 12 Hearken unto me, O Jacob, my servant !
And Israel, my chosen ; I am the first and the last.
- 13 Yea, my hand hath laid the foundations of the earth ;
And my right hand hath set firmly the heavens.
I call them, and they stand up together.
- 14 Assemble all of you, and hear !
Who among you hath declared these things ?
He whom JEHOVAH loveth will execute his desire on
Babylon,
To destroy the seed of the Chaldeans.

- 15 I have spoken, yea, called ;
I have led him, and will make his way prosperous.
- 16 Come near unto me, and hear these things ;
I have not spoken in secret of old ;
When it took place, I had decreed it ;
And now the Lord JEHOVAH hath sent me, and his Spirit.
- 17 Thus saith JEHOVAH, thy Redeemer,
The Holy One of Israel, I am JEHOVAH thy God :
I have shewed thee things profitable,
I make thee to go in the way wherein thou shouldst walk.
- 18 O that thou hadst hearkened to my commandments !
Then had thy peace been as a river,
And thy righteousness as the waves of the sea.
- 19 Thy seed also had been as the sand ;
And the offspring of thy bowels as the dust of the earth.
Nor shouldst thou now be destroyed,
Nor thy name cut off from before me.
- 20 Go ye forth out of Babylon ;
Flee from the Chaldeans :
With a voice of joy declare ye, and let it be heard ;
Tell this even to the ends of the earth ;
Say ye, JEHOVAH hath redeemed his servant Jacob !
- 21 And they thirsted not in the desert, when he led them ;
He made water flow from the rock for them ;
He cleft the rock, and the waters gushed forth.
- 22 There is no peace, saith JEHOVAH, to the ungodly.

CHAP.
XLIX.

- 1 LISTEN unto me, O isles !
And give ear, ye Gentiles, from afar !
JEHOVAH hath called me from the womb,
From the bowels of my mother hath he made mention of my name.
- 2 And he hath made my mouth like a sharp sword ;
And in the shadow of his hand hath he hid me ;
He hath made me a polished shaft ;
In his quiver hath he hid me :
- 3 And said unto me, Thou art my servant ;
And in thee, O Israel, will I be glorified.

- 4 But I said, I have laboured in vain,
And fruitlessly and vainly have I spent my strength ;
Yet surely my cause is with JEHOVAH,
And my work with my God.
- 5 And now thus saith JEHOVAH,
That formed me from the womb to be his servant,
To bring again Jacob to him,
And to restore Israel unto him ;
I shall be glorious in the eyes of JEHOVAH,
And my God shall be my strength.
- 6 And he said, It is a light thing that thou shouldst be
my servant,
To raise up the tribes of Jacob,
*And to restore the preserved of Israel.
Behold, I will give thee for a light to the Gentiles,
That thou mayest be salvation unto the ends of the
earth.
- 7 Thus saith JEHOVAH, thy Redeemer, the God of Israel ;
Call ye him holy that disregardeth his life,
Him that is abhorred of my nation, the servant of
rulers.
Kings shall see him and arise,
Princes, and they shall worship him ;
For JEHOVAH is faithful,
And the Holy One of Israel hath chosen thee.
- 8 Thus saith JEHOVAH,
In an acceptable time have I heard thee,
And in a day of salvation have I succoured thee ;
I will preserve thee and give thee for a covenant to the
Gentiles,
That thou mightest restore the earth,
And possess the desolate heritages.
- 9 That thou mayest say to the prisoners, Go forth ;
And to those that are in darkness, Show yourselves.
In all highways shall they feed,
In all paths shall be their pasture.
- 10 They shall not hunger nor thirst ;
Nor shall the heat smite them, nor the sun :
For he that hath mercy on them shall lead them,
Even beside the springs of waters shall he guide them.
- 11 And I will make all my mountains a way :
*And all my highways shall be exalted.

- 12 Behold, there shall come from afar;
And lo ! these from the north and the west ;
And these from the land of the Sinim.
- 13 Sing, O heavens, and be joyful, O earth !
Break forth into singing, O mountains !
For God hath comforted his people,
And hath mercy on his afflicted.
- 14 But Zion said, JEHOVAH hath forsaken me,
And the Lord hath forgotten me.
- 15 Can a woman forget her infant,
That she should not have compassion on the son of her
womb ?
Yea, though they should forget,
Yet will I remember thee, saith JEHOVAH.
- 16 Behold, I have graven thee upon my hands,
Thy walls are continually before me.
- 17 Soon shalt thou be built by those by whom thou wert
overthrown ;
And they that made thee desolate shall go forth out of
thee.
- 18 Lift up thine eyes round about, and behold :
Lo, all these (thy sons) gather themselves together,
And are coming unto thee.
As I live, saith JEHOVAH,
Thou shalt surely clothe thee with them all as with a
garment ;
And bind them about thee, as a bride her jewels.
- 19 For thy waste and desolate places,
And the land of thy destruction,
Shall now be too narrow by reason of inhabitants ;
And they that devoured thee shall be far off thee.
- 20 For the children whom thou hast lost,
Shall yet say in thine ears, The place is too narrow for
me,
Make me room that I may dwell.
- 21 Then shalt thou say in thine heart,
Who hath begotten me these ?
Seeing I was desolate and a widow,
A captive, and journeying to and fro ?
Who hath brought up these ?
I was left alone ; these, where have they been ?

- 22 Thus saith the Lord JEHOVAH :
Behold, I will lift up my hand to the Gentiles ;
And set up my standard to the islands,
And they shall bring thy sons in their bosom,
And thy daughters they shall carry on their shoulders.
23 And kings shall be thy nursing-fathers,
And queens thy nursing-mothers :
And they shall reverence thee with their faces to the
earth,
And the dust of thy feet shall they lick ;
And thou shalt know that I am JEHOVAH ;
And they shall not be ashamed that wait for me.

- 24 (But) shall the prey be taken from the giant?
Or shall the captivity of the Terrible One be delivered?
25 (Yea) for thus saith JEHOVAH :
Even the captives of the giant shall be taken away,
And the prey of the Terrible One shall be delivered ;
For I will contend with him that contendeth with thee ;
And thy sons will I rescue.
26 And I will feed them that oppress thee with their own
flesh ;
And with their own blood, as with sweet wine shall they
be drunken :
And all flesh shall know that I am JEHOVAH that
deliverest thee,
And that thy Redeemer is the Holy One of Jacob.

- AP. 1 Thus saith JEHOVAH, Where is the bill of your
" mother's divorce,
Whereby I put her away ?
Or to which of my creditors have I sold you ?
Behold, for your iniquities were ye sold ;
* And for your transgressions is your mother sent away.
2 Why, when I came, was there no man ?
When I called, was there none to answer ?
Is my hand shortened at all, that it cannot save ?
Or have I no power to deliver ?
Behold, at my rebuke I will dry up the sea,
And make the rivers dry, and their fish drieth up,
Because there is no water, and die for thirst.
3 I will clothe the heavens with blackness,
And make sackcloth its covering.

- 4 The Lord JEHOVAH hath given me a wise tongue,
That I might know how to speak a word in season to
the weary.
He hath made me to understand by enquiry,
He hath given me an ear to hearken to instruction.
 - 5 The Lord JEHOVAH hath opened mine ears:
And I was not disobedient, nor gainsaying:
I gave my back to the scourgers,
My cheeks to them that smote me on the face;
*And I hid not my face from the shame of spittings,
 - 6 But the Lord JEHOVAH is my helper;
Therefore shall I not be confounded.
Therefore I have set my face as a flint;
And I know that I shall not be ashamed.
 - 8 He is near that justifieth me:
Who will contend with me? let us stand together;
Who is mine adversary? let him come near to me.
 - 9 Behold, the Lord JEHOVAH will help me:
Who will condemn me!
Lo! they all shall wax old as a garment;
The moth shall eat them up.
 - 10 Who among you feareth JEHOVAH?
Let him listen to the voice of his servant!
He that walketh in darkness and hath no light,
Let him trust in the name of JEHOVAH;
And stay upon his God.
 - 11 Behold, all ye that kindle a fire;
And that compass yourselves with flame:
Walk in the light of your fire,
And in the flame that ye have kindled.
Ye shall have this at mine hand—
Ye shall lie down in sorrow.
- CHAP. LI.
- 1 HEARKEN unto me, ye that follow after righteousness:
Ye that seek JEHOVAH, look to the rock whence ye were
hewn,
And to the hole of the pit whence ye were digged.
 - 2 Look to Abraham your father,
And to Sarah that bare you;
For when he was but an individual
I called him, and blessed him, and increased him.
 - 3 And thus will I, JEHOVAH, now comfort Zion;

I will comfort all her waste places,
And I will make her wilderness like Eden,
And her desert as the garden of JEHOVAH.
Joy and gladness shall be found therein,
Thanksgiving and the voice of melody.

4 Harken unto me, O ye Gentiles !
And give ear unto me, O nations :
For a law shall go forth from me,
And my judgement will I fix as a light to the Gentiles.

5 My righteousness is near ;
My salvation shall go forth as light ;
*And my arm shall judge the nations ;
The isles shall wait for me,
And on mine arm shall they trust.

6 Lift up your eyes to the heavens ;
And look upon the earth beneath :
For the heaven shall vanish away like smoke,
And the earth shall wax old like a garment ;
And they that dwell therein shall die in like manner :
But my salvation shall be for ever,
And my righteousness shall not be abolished.

7 Harken unto me, ye that know the Just One,
The people in whose heart is my law :
Fear ye not the reproach of men ;
Nor be overcome by their revilings.

8*For the moth shall eat them up as a garment,
And the worm shall eat them like wool ;
But my righteousness shall be for ever,
And my salvation from generation to generation.

9 Awake, awake,
Put on strength, O arm of JEHOVAH :
Awake, as in ancient times ;
As in the generations of old.

*Art not thou it that hath cut Rahab,
And wounded the dragon ?

10 Art not thou it that did dry up the sea,
The waters of the great deep ?
That madest the depths of the ocean
A way for the ransomed to pass over ?

11 Therefore the redeemed of JEHOVAH shall return,

- And come to Zion with singing;
And everlasting joy shall be on their heads.
They shall obtain gladness and delight:
And sorrow and sighing shall flee away.
- 12 I, even I, am he that comforteth you:
Who art thou, afraid of a man that shall die,
And of the son of man, that shall dry up as grass?
- 13 And didst forget God thy maker,
That hath stretched forth the heavens,
And laid the foundations of the earth;
And fearedst continually every day
The wrathful face of thine oppressor,
Who devised to destroy thee;
And where now is the wrath of thine oppressor?
- 14*He marcheth with speed that cometh to set free the
captive,
He shall not die unto corruption:
Nor shall his vigour fail.
- 15 For I am JEHOVAH thy God,
That still the sea, whose waves roared,
JEHOVAH of hosts is my name.
- 16 I will put my words in thy mouth,
And cover thee in the shadow of my hand,
Wherewith I planted the heavens,
And laid the foundations of the earth;
And I will say unto Zion, Thou art my people.
- 17 Awake, awake, stand up, O Jerusalem,
Which hast drunk at JEHOVAH's hand his cup of fury;
Thou hast drunk up and drained the dregs of his cup of
terror.
- 18 And there is none to guide thee
Among all the sons whom thou hast brought forth;
And none to take thee by the hand
Of all the sons whom thou hast brought up.
- 19 These two things have beset thee,
Who shall be sorry for thee?
Desolation and destruction, famine and the sword:
Who shall give thee consolation?
- 20 Thy sons are stupefied; they lie at the head of every
passage,
Like an oryx in a net;
They are full of the fury of JEHOVAH,
The rebuke of thy God.

- 21 Therefore hear now this, thou afflicted,
And drunken, not with wine :
- 22 Thus saith JEHOVAH thy God,
That pleadeth the cause of his people,
Behold, I have taken out of thy hand the cup of terror,
The dregs of the cup of my fury ;
Thou shalt no more drink it again :
- 23 But I will put it into the hands of them that afflict thee ;
That said to thy soul, Bow down, that we may go over :
And thou laidest thy body even with the ground,
And like the street to the passers by.
- AP. 1 AWAKE, awake ! put on thy strength, O Zion !
II. Put on thy beautiful garments, O Jerusalem, the holy
city !
For no more shall come into thee the uncircumcised and
unclean.
- 2 Shake thyself from the dust,
Arise, O captive Jerusalem !
Break off the bands from thy neck,
O captive daughter of Zion.
- 3 For thus saith JEHOVAH,
Ye sold yourselves for nought,
And ye shall be redeemed without money.
- 4 Thus saith JEHOVAH,
My people went down into Egypt
Of old time, to sojourn there ;
And they were carried by force into Assyria.
- 5 And now, why are ye here, saith JEHOVAH ;
Why is my people seized for nought ?
Howl ye, and mourn, for thus saith JEHOVAH :
Woe unto you ! for my name through you
Is blasphemed among the Gentiles.
- 6 Therefore my people shall know my name in that day ;
For I myself, that speak, will be present.
- 7 How beautiful are the feet
Of them that preach the good news of peace,
And bring glad tidings of good things !
That publish salvation ;
That say to Zion, Thy God reigneth !
- 8 For the voice of thy watchmen shall be lifted up,
And with their voice shall they sing together ;

For they shall see eye to eye,

*When JEHOVAH shall return to Zion.

9 Break forth into joy, [O Zion,]

Shout together, ye waste places of Jerusalem !

For JEHOVAH hath comforted his people ;

And he hath redeemed Jerusalem.

10 And JEHOVAH shall reveal his holy arm before all the
Gentiles ;

And all the ends of the earth shall see the salvation of
our God.

11* Depart, depart, go out thence,

Touch not the unclean thing :

Go ye out of the midst of them,

And be ye separate, that bear the vessels of JEHOVAH.

12 For ye shall not go out with haste,

Nor depart by flight :

For JEHOVAH shall go before you,

And the God of Israel shall be your rearward.

13 Behold, my servant shall be wise and great :

Shall be exalted, and lifted very high.

14 As many were astonished at him,

So inglorious was his countenance among men,

And his form amongst the sons of men :

15 So shall many nations admire him,

And kings shall shut their mouths at him :

For they to whom he was not spoken of, shall see ;

And they that have not heard shall understand.

CHAP.
LIII.

1 O JEHOVAH, who hath believed our report ?

And to whom is the arm of JEHOVAH revealed ?

2 For he shall grow up before him as a tender plant,

And as a root out of a dry ground :

He hath no form nor comeliness in him ;

And we saw him, but there was no beauty that we
should desire him.

3*He was despised and rejected of men,

A man of sorrows, and acquainted with grief :

And we hid as it were our faces from him :

He was despised, and we esteemed him not.

4 Surely himself took our sicknesses,

And bare our infirmities :

Yet we did esteem him stricken ;
Smitten of God, and afflicted.

5 But he was wounded for our transgressions,
And he was bruised for our iniquities.
The chastisement of our peace was upon him :
And by his stripes we are healed.

6 All we like sheep have gone astray :
We have turned every one to his own way ;
And JEHOVAH hath made to light on him
The iniquities of us all.

7 He was offered up, because himself willed it ;
And he opened not his mouth :
He was led as a sheep to the slaughter ;
And like a lamb dumb before the shearer,
So he opened not his mouth :

8 In his humiliation his judgement was taken away,
And who shall declare his generation ?
For his life is taken from the earth.
For the transgression of my people was he led to death.

9 He was taken up with wicked men in his death,
And with the rich man was his sepulchre :
Because he had done no iniquity,
Neither was guile found in his mouth.

10* Yet it pleased JEHOVAH to bruise him :
He hath put him to grief :
When thou shalt make his soul an offering for sin,
He shall behold his seed that shall prolong its days,
And the pleasure of JEHOVAH shall prosper in his hand.

11* He shall see of the travail of his soul, and be satisfied ;
By the knowledge of him shall my servant the Just One
justify many ;
For their sins he himself shall bear.

12* Therefore shall he inherit many,
And shall divide the spoils of the strong ;
Because his soul was betrayed unto death,
And he was numbered amongst the transgressors ;
And himself bear the sins of many,

* And made intercession for the transgressors.

CHAP. LIII. 1 REJOICE, thou barren, that bearest not :
IV. Break forth and cry, thou that travailest not !
For the desolate hath many more children
Than she which hath an husband.

- 2 Enlarge the place of thy tent :
Stretch forth the curtains of thy tabernacles :
Spare not : lengthen thy cords,
And strengthen thy stakes.
- 3 For thou shalt break forth on the right and on the left ;
And thy seed shall inherit the Gentiles,
And make the desolate cities to be inhabited.
- 4 Fear not : for thou shalt not be ashamed :
Neither be confounded, nor put to shame :
For thou shalt forget the shame of old time,
And the reproach of thy widowhood remember no more.
- 5 For thy Maker shall be thy husband :
JEHOVAH of hosts is his name ;
And thy Redeemer, the Holy One of Israel,
Shall be called, The God of the whole earth.
- 6* For JEHOVAH hath called thee to him,
As a woman forsaken and grieved in spirit,
And a woman put away from her youth, saith thy God.
- 7 For a little while I forsook thee,
But with great mercies will I compassionate thee.
- 8 In a little wrath I hid my face from thee for a moment ;
But with everlasting kindness will I have mercy on
thee,
Saith thy Redeemer, JEHOVAH.
- 9 For this is as the waters of Noah unto me ;
For as I have sworn that the waters of Noah
Shall no more flood the earth,
So have I sworn that I will not be wroth with thee,
Nor rebuke thee any more.
- 10 For the mountains shall depart,
And the hills be removed :
But my kindness shall not depart from thee,
Neither shall my covenant of peace be removed,
Saith JEHOVAH, that hath compassion on thee.
- 11 O thou afflicted and tempest-tost, without consolation !
Behold, I will prepare carbuncles as thy stones,
And sapphires as thy foundations.
- 12 And I will make thy battlements of jasper,
And thy gates of crystal,
And thy circumference of precious stones.
- 13 And all thy sons shall be taught of God :
And great shall be the peace of thy children.
- 14 Thou shalt be built in righteousness,

- And far from oppression ;
 Thou shalt not be affrighted,
 Nor shall terror draw nigh thee.
- 15 Behold, strangers shall come to thee,
 Through me shall they dwell in thee ;
 And they that were aliens,
 Shall be joined unto thee.
- 16* Behold, I have created the smith,
 That bloweth the coals in the fire,
 And that bringeth forth an instrument for his work,
 And I have created the desolator to destroy.
- 17 No weapon formed against thee shall prosper ;
 And every tongue that riseth against thee in judgement
 thou shalt condemn.
 This is the inheritance of the servants of JEHOVAH,
 * And their righteousness is of me, saith JEHOVAH.

[AP.
 V.]

- 1 Ho ! every one that thirsteth, come ye to the waters !
 And he that hath no money, come ye, buy and eat ;
 Yea, come, buy wine and milk without money and
 without price.
- 2 Wherefore do ye spend your money on that which is no
 bread,
 And your labour on that which satisfieth not ?
 Hearken diligently unto me, and eat ye that which is
 good,
 And let your soul delight itself in fatness.
- 3 Incline your ear, and come unto me :
 Hear, and your soul shall live ;
 And I will make an everlasting covenant with you,
 Even the sure mercies of David.
- 4 Behold, I have made him a witness to the Gentiles ;
 A ruler and governor to the nations.
- 5 Nations that have not known thee, shall call on thee,
 And countries unacquainted with thee,
 Shall betake themselves unto thee,
 Because of JEHOVAH thy God,
 And the Holy One of Israel, for he hath glorified thee.
- 6 Seek ye JEHOVAH, while he may be found ;
 Call upon him, while he is near.
- 7 Let the wicked man forsake his way,
 And the unrighteous man his thoughts,
 And turn unto JEHOVAH,

- And he will have mercy upon him,
 And to our God, for he will abundantly pardon.
- 8 For my thoughts are not your thoughts,
 Neither are your ways my ways, saith JEHOVAH.
- 9 For high as the heavens are above the earth,
 So are my ways higher than your ways,
 And my thoughts than your thoughts.
- 10 For as the rain cometh down,
 And the snow from heaven,
 And returneth not thither again,
 Till it have nourished it, and made it bud and bring
 forth,
 That it may give seed to the sower,
 And bread to the eater:
- 11 So shall my word be that goeth out of my mouth ;
 It shall not return unto me void :
 But shall accomplish that which I please,
 And prosper in that whereto I send it.
- 12 For ye shall go out with joy,
 And be led forth with peace :
 The mountains and hills shall leap before you with joy,
 And all the trees of the field shall applaud you with
 their boughs.
- 13 And instead of the thorn shall come up the cypress,
 Instead of the nettle, the myrtle shall grow up ;
 And it shall be to JEHOVAH for renown,
 And an everlasting sign that shall not be destroyed.

CHAP.
 LVI.

- 1 THUS saith JEHOVAH,
 Keep ye judgement, and do justice ;
 For my salvation is near to come,
 And my righteousness to be revealed.
- 2 Blessed is the man that doeth this ;
 And the son of man that layeth hold on it ;
 That keepeth the Sabbath from polluting it ;
 And keepeth his hand from doing any evil.
- 3 Let not the son of the stranger,
 That hath joined himself to JEHOVAH, (speak,) saying,
 JEHOVAH hath utterly separated me from his people,
 Neither let the eunuch say, Behold, I am a dry tree.
- 4 For thus saith JEHOVAH,
 Unto the eunuchs that keep my sabbaths,
 And choose the things that please me,

And take hold of my covenant ;

- 5 Even unto them will I give in mine house a place,
And within my walls a name better than of sons and daughters ;

I will give them an everlasting name,
That shall not be cut off.

- 6* Also the sons of the stranger,
That join themselves to JEHOVAH to serve him,
And to love the name of JEHOVAH, to be his servants,
Every one that keepeth the sabbath from polluting it,
And taketh hold of my covenant :

- 7 Even them will I bring to my holy mountain,
And make them joyful in my house of prayer ;
Their burnt-offerings and sacrifices shall be accepted
on mine altar,
For mine house shall be called
The house of prayer for all nations.

- 8 The Lord JEHOVAH who gathereth the outcasts of
Israel saith,
I will gather against him a congregation.

- 9 All ye beasts of the field, come hither ;
Devour all, ye beasts of the forest.

- 10 All his watchmen are blind, and ignorant ;
Dumb dogs—that cannot bark :
Sleeping, lying down, loving to slumber.

- 11 They are greedy dogs that can never have enough,
And shepherds that cannot understand ;
They all turn aside each to his own way,

* Every one to his covetousness, from his quarter.

- 12 Come ye, [say they,] let us fetch wine,
And fill ourselves with strong drink :
And to-morrow shall be as this day ;
And yet more abundant.

- AP. 1 BEHOLD ! the Just One perisheth,
II. And no one layeth it to heart ;
And merciful men are taken away,
And no one taketh notice
That from the presence of evil is he taken away.
2* He shall enter into peace,
He shall rest in his bed ;
Even the perfect man, that walketh in the strait path.

- 3 But draw ye nigh hither, ye seed of evil-doers;
Ye children of the adulterer and the harlot.
- 4 At what do ye sport? at whom do ye open the mouth?
At what do ye loll out the tongue?
Are ye not sons of sin?
A seed of falsehood?
- 5 Who inflame yourselves with idols beneath every thick
tree,
And slay your children in valleys under the clefts of
the rocks,
And in the portions of the glen?
- 6 These are thy portion: these are thy lot;
To these thou hast poured out a drink-offering,
And to these hast thou offered sacrifice.
Shall I not be indignant at these things, saith
JEHOVAH?
- 7 Upon a high and lofty mountain thou didst set thy bed;
Even there didst thou ascend to offer sacrifice.
- 8*And behind thy door-posts didst thou set up thy
memorial:
Didst thou think that in revolting from me,
Thou shouldst be a gainer thereby?
Thou lovedst them that slept with thee,
And didst increase thy fornications with them:
- 9 Thou wentest to the king with ointment,
And didst multiply thy perfumes:
And didst send thy messengers afar,
And didst debase thyself even unto Hades.
- 10 With thy many devices wert thou wearied;
But thou saidst not, I will refrain and rest:
Because thou hast done these things,
Therefore entreat me not.
- 11 Whom didst thou fear and dread,
That thou hast lied unto me?
And hast not remembered me,
Nor thought of me in thine heart.
- *And shall I behold and overlook thee,
Though thou fearest me not?
- 12 Behold, I will declare my righteousness,
And thy works shall not profit thee.
- 13 When thou criest, let the companies deliver thee,
But the wind shall carry them all away;
And the whirlwind remove them:

But they that trust in me shall possess the earth,
And inherit my holy mountain.

- 14* And I will say, Cast ye up,
Cast ye up, prepare the way;
Take up the stumbling-block
Out of the way of my people.
- 15* For thus saith JEHOVAH, the High and Lofty One
That inhabiteth eternity:
And his holy name (that is) on high,
And the Holy One that dwelleth with the contrite and
poor of spirit,
To revive the spirit of the humble,
And to give life to the broken in heart;
- 16 I will not always execute judgement upon you:
Nor for ever will I be angry with you;
*For the Spirit shall go forth from me,
And all his breathing will I send.
- 17 For his iniquity a little while I was wroth,
And smote him, and hid my face from him;
And he was angry, and went sullenly on in the ways of
his heart.
- 18 I have seen his ways, and will heal him,
And will make him to rest;
And will give to him consolation and to his mourners.
- 19 I create plenty: I have ordained peace:
Peace to him that is afar off, and to him that is near,
Saith JEHOVAH, and I will heal him.
- 20 But the wicked are like the troubled sea when it cannot
rest,
Whose waters cast up mire and dirt.
- 21 There is no peace, saith my God, to the ungodly.

- AP. III. 1 Cry aloud, spare not; lift up thy voice like a
trumpet:
And show my people their transgressions,
And the house of Jacob their sins.
- 2 Yet they seek me daily,
And delight to know my ways,
As a nation that did righteousness,
And forsook not the ordinances of their God:
They ask of me a just judgement,
And seek to draw nigh unto God.
- 3 Wherefore have we fasted, say they, and thou seest not?

- Afflicted our soul, and thou takest no notice ?
 Behold, in the day of your fast ye follow your own wills,
 And oppress those that are in your power.
- 4 Behold, ye fast for strife and debate :
 And smite with your fists the lowly ;
 Why fast ye unto me as on this day,
 To cause your voice to be heard with shouting ?
- 5 Is it such a fast that I have chosen ?
 A day for a man to afflict his soul,
 To bow down his head like a bulrush,
 And to spread sackcloth and ashes under him ?
 Wilt thou call this a fast,
 And an acceptable day to JEHOVAH ?
- 6 Is not this the fast that I have chosen ? saith JEHOVAH.
 To cancel every unfair bond,
 To annul the deceitful and violent contract,
 To let the oppressed go free,
 And to tear up every iniquitous agreement ?
- 7 Is it not to deal thy bread to the hungry,
 And to bring the outcast poor to thy house ?
 When thou seest the naked, that thou cover him,
 *And that thou hide not thyself from thine own flesh ?
- 8 Then shall thy light break forth as the morning,
 And thy healing shall speedily arise ;
 And thy righteousness shall go before thee,
 And the glory of JEHOVAH shall be thy rearward.
- 9 Then shalt thou call, and JEHOVAH shall answer :
 Whilst thou art yet speaking, he shall say, Here I am !
 If thou take away from the midst of thee the yoke,
 And the putting forth of the finger, and word of mur-
 muring,
- 10 And give thy bread to the hungry with delight,
 And satisfy the afflicted soul,
 Then shall thy light rise in obscurity,
 And thy darkness be as the noon-day :
- 11 And JEHOVAH shall guide thee continually,
 *And satisfy thy soul in drought :
 And make fat thy bones :
 And thou shalt be like a watered garden,
 And like a spring of water, whose waters fail not.
- 12 And thy posterity shall rebuild the old wastes,
 And thou shalt raise up the foundations of many genera-
 tions :

- And thou shalt be called, The repairer of the breach,
*The restorer of paths to dwell in.
- 13 If thou turn away thy foot from the Sabbath;
From doing thy pleasure on my holy day:
And shalt call the Sabbath a delight,
The holy to JEHOVAH, honourable,
And shalt honour him, not doing thine own ways,
Nor finding thine own pleasure,
Nor speaking a word in anger from thy mouth;
- 14 Then shalt thou delight thyself in JEHOVAH:
And I will exalt thee on the high places of the earth;
And feed thee with the heritage of Jacob thy father:
For the mouth of JEHOVAH hath spoken it.
- 1 Is the hand of JEHOVAH powerless to save?
Or is his ear heavy that he cannot hear?
- 2 (Nay) but your iniquities have separated between you
and your God,
And your sins have hid his face from you,
That he will not hear.
- 3 For your hands are defiled with blood,
And your fingers with iniquity:
Your lips have spoken lies,
Your tongue hath muttered perverseness.
- 4 None calleth for justice,
Nor any pleadeth for truth:
They trust in vanity and speak lies;
They conceive mischief, and bring forth iniquity.
- 5 They hatch the eggs of asps, and weave the spider's
web;
He that eateth of their eggs, shall die:
And that which is hatched, shall break forth into a
viper.
- 6 Their web shall not become a garment;
Nor shall they cover themselves with their own works:
Their works are works of iniquity,
And the deed of violence is in their hands.
- 7 Their feet run to evil, and make haste to shed innocent
blood:
Their thoughts are thoughts of iniquity;
Wasting and destruction are in their paths.
- 8 The way of peace have they not known;
And there is no judgement in their goings;

- They have made them crooked paths;
Whosoever goeth therein shall not know peace.
- 9 Therefore is judgement far from us;
Neither doth justice overtake us:
We wait for light, but behold obscurity;
And for brightness, but we walk in darkness.
- 10 We grope for the wall like the blind,
And feel hither and thither as if we had no eyes:
We stumble at noonday as at midnight;
As dying men do we groan.
- 11 Like bears we all roar, and moan sore like doves:
We wait for justice, but there is none:
For salvation, but it is far from us.
- 12 For our transgressions are multiplied before thee,
And our sins testify against us:
For our transgressions are with us;
And as for our iniquities, we know them.
- 13 In doing wickedly and lying to JEHOVAH,
And departing away from our God;
Speaking oppression and treason;
Conceiving and uttering from the heart words of falsehood.
- 14 And judgement is turned away backward,
And justice standeth afar off.
Truth is fallen in the street,
And equity cannot enter.
- 15*Yea, truth faileth, and the forsaker of evil becometh a prey:
And JEHOVAH saw it, and it displeased him that there was no judgement.
- 16 And he saw that there was no man,
And he wondered that there was no intercessor;
Therefore his own arm brought salvation,
And his justice, it upheld him.
- 17 For he put on justice as a breastplate,
And an helmet of salvation upon his head:
And he put on the garments of vengeance for clothing;
And was clad with zeal as a cloak.
- 18*According to their deeds, so will he repay:
Fury to his adversaries, recompense to his enemies:
To the islands he will repay recompense.
- 19 So they of the west shall fear the Name of JEHOVAH;
And they of the sunrise, his glory:

- *For his wrath shall come as a violent river,
 From JEHOVAH with indignation shall he come.
 20 And the Deliverer shall come out of Zion;
 And shall turn away ungodliness from Jacob.
 21 For this is my covenant with them,
 When I take away their sins, saith JEHOVAH :
 My Spirit, which is upon thee,
 And my words, which I have put into thy mouth ;
 Shall not depart out of thy mouth,
 Nor out of the mouth of thy seed's seed, saith JEHOVAH ;
 From henceforth and for ever.

- AP. 1 ARISE, shine forth, O Jerusalem ! for thy light is
 C. come,
 And the glory of JEHOVAH hath risen upon thee.
 2 For, behold, darkness shall cover the earth ;
 And gross darkness the Gentiles ;
 But upon thee shall JEHOVAH arise,
 And his glory shall be seen upon thee.
 3 And the Gentiles shall come to thy light ;
 And kings to the brightness of thy rising.
 4 Lift up thine eyes round about,
 And see all thy children assembled :
 All thy sons come from afar ;
 And thy daughters shall be carried upon the shoulder.
 5 Then shalt thou see, and be awed with surprise,
 And thy heart be in ecstasy ;
 Because the abundance of the sea shall be turned to
 thee ;
 The forces of the Gentiles shall come unto thee.
 6 The multitudes of camels shall cover thee,
 The dromedaries of Midian and Ephah ;
 All they of Sheba shall come, bringing gold and in-
 cense :
 And shall show forth the salvation of JEHOVAH.
 7 All the flocks of Kedar shall be gathered unto thee ;
 And the rams of Nebaioth shall minister unto thee ;
 They shall go up with acceptance on mine altar,
 *And my house of majesty I will glorify.
 8 Who are these that fly as a cloud,
 And like doves with their young unto me ?
 9 Surely the isles shall wait for me,
 And the ships of Tarshish first,

- To bring thy sons from far,
Their silver and their gold with them ;
Unto the name of JEHOVAH thy God,
And to the Holy One of Israel ;
Because he hath glorified thee.
- 10 And the sons of strangers shall build up thy walls,
And their kings shall minister unto thee:
For in my wrath I smote thee,
But in my favour have I had mercy on thee :
- 11 Therefore shall thy gates be open continually ;
They shall not be shut day nor night :
That men may bring unto thee the forces of the Gen-
tiles,
And that their kings may be brought.
- 12 For the nation and kingdom that will not serve thee
shall perish ;
Yea, those nations shall be utterly wasted.
- 13 The glory of Lebanon shall come unto thee,
The fir-tree, the pine-tree, and the box together,
To beautify the place of my sanctuary,
And to make glorious the place of my feet.
- 14 The sons also of them that afflicted thee
Shall come bending unto thee ;
And all they that despised thee
Shall bow themselves down at the soles of thy feet :
And they shall call thee, The city of JEHOVAH,
The Zion of the Holy One of Israel.
- 15 Whereas thou hast been forsaken and hated,
*So that no man went through thee,
I will make thee an eternal excellency,
A joy of many generations.
- 16 Thou shalt suck the milk of the Gentiles,
And eat the riches of kings ;
And thou shalt know that I, JEHOVAH, am thy Saviour,
And thy Redeemer, the Mighty One of Jacob.
- 17 For brass I will bring gold ;
And for iron I will bring silver ;
And for wood, brass ;
And for stones, iron ;
*I will make thine officers, peace ;
And thine exactors, righteousness.
- 18 Violence shall no more be heard in thy land,
Wasting nor destruction in thy borders :

But thou shalt call thy walls, Salvation,

*And thy gates, Praise.

- 19 The sun shall no more be thy light by day ;
Neither for brightness shall the moon give light unto thee :

But JEHOVAH shall be thine everlasting light,
And thy God thy glory.

- 20 Thy sun shall no more go down ;
Neither shall thy moon withdraw itself :
For JEHOVAH shall be thine everlasting light,
And the days of thy mourning shall be ended.

- 21 Also thy people shall be all righteous :
For ever shall they inherit the earth,
The branch of my planting, the work of my hands,
That I may be glorified.

- 22 A little one shall become a thousand,
And a small one a strong nation,
I, JEHOVAH, will hasten it in its time.

- IAP. 1 THE Spirit of JEHOVAH is upon me,
XI. Because he hath anointed me to preach the Gospel to the poor ;
He hath sent me to heal the broken-hearted,
To preach deliverance to the captives,
And recovery of sight to the blind ;
To set at liberty them that are bruised ;
- 2 To preach the acceptable year of JEHOVAH,
And the day of vengeance of our God :
- 3 To appoint unto them that mourn in Zion beauty for ashes,
The garment of praise for the spirit of heaviness :
That they might be called trees of righteousness,
The planting of JEHOVAH, that he might be glorified.
- 4 And they shall build the old wastes ;
They shall raise up the former desolations ;
And they shall repair the waste cities,
The desolations of many generations.
- 5 And strangers shall stand and feed your flocks ;
And the sons of the alien be your ploughmen and vine-dressers.
- 6 But ye shall be named the priests of JEHOVAH ;
Men shall call you the ministers of our God :
Ye shall eat the riches of the Gentiles,

- And in their wealth shall ye boast yourselves.
 7 For your shame and confusion,
 Ye shall possess a double inheritance in your land ;
 Therefore shall they possess their land the second time,
 And everlasting joy shall be upon their heads.
 8 For I, JEHOVAH, love judgement :
 I hate the robbery of injustice ;
 But I will render unto the just their doings,
 And make an everlasting covenant with them.
 9 And their seed shall be known among the Gentiles,
 And their offspring among the nations ;
 All that see them shall acknowledge them,
 That they are the seed which JEHOVAH hath blessed.
 10 I will greatly rejoice in JEHOVAH,
 My soul shall be joyful in my God :
 For he hath clothed me with the garments of salvation ;
 He hath covered me with the robe of righteousness,
 As a bridegroom decketh himself with ornaments,
 And as a bride adorneth herself with jewels.
 11 For as the earth bringeth forth her flower,
 And as the garden causeth the things sown in it to
 spring forth,
 So the Lord God will cause righteousness
 And praise to spring forth before all the nations.

CHAP.
LXII.

- 1 For Zion's sake will I not hold my peace,
 And for Jerusalem's sake will I not rest ;
 Until the Just One come forth as the light,
 And her Saviour as a lamp that burneth.
 2 And the Gentiles shall see thy Just One,
 And all kings thy Renowned One :
 And thou shalt be called by a new name,
 Which the mouth of JEHOVAH shall name.
 3 Thou shalt also be a crown of glory in the hand of
 JEHOVAH,
 And a royal diadem in the hand of thy God.
 4 Thou shalt no more be termed, Forsaken ;
 Neither shall thy land any more be called, Desolate :
 But thou shalt be called, My Delight (Hephzi-bah) ;
 And thy land, The Married (Beulah) ;
 For JEHOVAH hath delighted in thee,
 And thy land shall be inhabited.
 5 For as a young man marrieth a virgin,

So shall thy sons dwell with thee ;
 And as the bridegroom rejoiceth over the bride,
 So shall thy God rejoice over thee.

- 6 I have set watchmen upon thy walls, O Jerusalem,
 Which shall not hold their peace day nor night ;
 Ye that mention JEHOVAH, keep not silence,
- 7 And give him no rest,
 Till he shall establish and make Jerusalem a praise in
 the earth.
- 8 JEHOVAH hath sworn by his right hand,
 And by the arm of his strength ;
 Surely no more will I give thy corn for meat to thy
 foes,
 Nor shall the sons of the alien drink thy wine,
 For which thou hast laboured.
- 9 But they that have gathered (corn)
 Shall eat it, and praise JEHOVAH :
 And they that have collected (wine)
 Shall drink it in my courts of holiness.

- 10 Go through, go through my gates ;
 Prepare ye a way for my people ;
 Cast up, cast up the highway ;
 Gather out the stones,
 Lift up a standard to the Gentiles.
- 11 For behold, JEHOVAH hath proclaimed unto the world's
 end,
 Say ye to the daughter of Zion,
 Behold, thy Saviour cometh !
 Behold, his reward is with him,
 And his work before his face.
- 12 And they shall call them, The Holy People,
 The redeemed of JEHOVAH :
 And thou shalt be called, Sought out ;
 A city not forsaken.

- AP. II. 1 Who is this that cometh from Edom ?
 With dyed garments from Bozrah ?
 He that is so glorious in his apparel,
 Travelling in the greatness of his strength ?
 I, the Word of Righteousness ; mighty to save !
- 2 Wherefore art thou red in thine apparel ?

- And thy garments like him that treadeth the wine-vat ?
3 I have trodden the wine-press alone :
And of the nations was there none on my side,
So I will tread them down in mine anger,
*And trample them in my fury !
And their blood shall be sprinkled on my garments,
And I will stain all my raiment.
4 For the day of vengeance is in my heart,
And the year of my redeemed is come.
5 And I looked, but there was none to help,
And I wondered, but there was none to uphold ;
Therefore mine own arm brought salvation,
And my fury, it upheld me.
6 And I will tread down the nations in mine anger,
And make them drunk in my fury :
And will bring down their blood to the earth.
- 7 I will make mention of the mercies of JEHOVAH,
And the praises of JEHOVAH ;
For all things that he hath rendered unto us :
JEHOVAH is a just judge to the house of Israel ;
He rendereth to us according to his mercies,
According to the multitude of his loving-kindness.
8 For he said, Surely they are my people,
Children that will not lie ; so he was their Saviour.
9 From all their affliction, not an ambassador
Nor an angel saved them, but he himself ;
Because he loved them, and pitied them,
Himself redeemed and bare them up,
And carried them all the days of old.
10 But they rebelled and vexed his Holy Spirit,
Therefore was he turned to be their enemy, and fought
against them.
11 Then he remembered the days of old,
Moses and his people, (saying,)
Where is he that led up out of the sea,
The shepherd with his flock ?
Where is he that put in them his Holy Spirit ?
12 That led by his right hand,
Moses—the arm of his glory.
Dividing the water before them,
To make to himself an everlasting name ?
13 That led them through the deep, and they stumbled not,

As a horse (passing) through the desert,
And as a beast through the plain.

- 14 The Spirit descended from JEHOVAH, and gave them rest;
So leddest thou thy people,
To make thyself a name of glory.
- 15 Look down from heaven,
And behold from thy habitation of holiness and glory :
Where is thy zeal and strength ?
The multitude of thy mercies and compassions to us,
Are they restrained ?
- 16 For thou art our Father,
Because Abraham knoweth us not,
And Israel doth not recognise us :
But do thou, JEHOVAH, our Father, redeem us !
From the beginning was thy name upon us.
- 17 O JEHOVAH, why hast thou made us err from thy ways,
And hardened our heart from thy fear ?
Return for thy servants' sake,
The tribes of thine inheritance.
- 18 Thy people have possessed the mountain of thy holiness
but a little while :
Our adversaries have trodden down thy sanctuary.
- 19* We have become as at the beginning,
Thou didst not rule over them :
Nor was thy name called on them.

AP.
IV.

- 1 O, THAT that thou wouldst rend the heavens, and
come down !
The mountains should tremble at thy presence
And melt, as wax melteth before the fire !
- 2 And fire should burn up thine adversaries,
And thy name should be known to thy foes,
And at thy face the nations be troubled !
- 3 When thou shalt do terrible things and unexpected,
And come down at thy presence the mountains shall
flow down.
- 4 For from the beginning, eye hath not seen,
Nor ear heard, neither have entered into the heart of man,
The things which God hath prepared for them that love
him.
- 5 For mercy shall meet those that do justly,
(And) that remember thee in thy ways :

Behold, thou hast been angry ; for we have sinned :
Therefore have we gone astray.

- 6 And we are all as an unclean thing,
And all our righteousness is as filthy rags :
And we all do fade as a leaf,
And our iniquities, like the wind, have carried us away.
- 7 And none calleth upon thy name,
Nor remembereth to lay hold on thee,
For thou hast hid thy face from us :
And delivered us up because of our transgressions.
- 8 But now, O JEHOVAH, thou art our father,
We are the clay, and thou our potter ;
And the work of thine hands are we all.
- 9 Be not wroth very sore, O JEHOVAH !
Neither remember iniquity for ever :
And now behold, we beseech thee ;
For we are all thy people.
- 10 The city of thine Holy One is become deserted ;
Zion is a wilderness ; Jerusalem, a curse :
- 11 Our holy and beautiful house,
Wherein our fathers praised thee,
Is burned up with fire ;
And all our glorious things are laid waste.
- 12* Wilt thou refrain thyself for all these things, JEHOVAH ?
Wilt thou hold thy peace, and afflict us very sore ?

CHAP.
LXV.

- 1 I WAS found of them that sought me not :
I was made manifest unto them that asked not for me.
I said, Behold me, Behold me,
To a people that was not called by my name.
- 2 All day long have I stretched forth my hands
Unto a disobedient and gainsaying people,
Walking in a way that is not good,
But after their own transgressions ;
- 3* This people that provoketh me continually to my face,
That sacrifice in gardens,
And burn incense on brick (altars) unto devils.
- 4 That dwell in the tombs,
And sleep in caves to obtain visions :
That eat swine's flesh, and drink broth of their sacrifices :
Defiled are all their vessels.
- 5 Who say, Stand afar off from me ;
Come not nigh unto me: for I am holier than thou.

- These are a smoke in my nose,
A fire that burneth every day.
- 6 Behold, it is written before me;
I will not desist until I repay them double into their
bosom
- 7 The iniquities of themselves and of their fathers together,
Who burned incense on the mountains,
And blasphemed me on the hills:
Therefore will I measure their former work into their
bosom.
- 8 Thus saith JEHOVAH, As the green berry is found in
the grape-bunch,
And men say, Destroy it not, for a blessing is in it;
*So will I do for my servants' sake,
That I may not destroy them all.
- 9 And I will bring forth a seed out of Jacob,
And out of Judah an inheritor of my holy mountain;
And mine elect shall inherit it,
And my servant shall dwell there.
- 10 And Sharon shall be a fold of flocks,
And the valley of Achor a couching-place of herds,
For my people that have sought me.
- 11 But ye have forsaken JEHOVAH,
And forgotten my holy mountain;
Ye prepare for the Devil a table,
And fill up a drink offering to Fortune.
- 12 Therefore will I number you to the sword,
And ye shall all bow down to the slaughter:
Because when I called ye did not answer:
When I spake, ye did not hear,
But did evil before mine eyes,
And chose that wherein I delighted not.
- 13 Therefore thus saith the Lord JEHOVAH,
Behold, my servants shall eat,
But ye shall be hungry:
Behold, my servants shall drink,
But ye shall be thirsty:
Behold, my servant shall rejoice,
But ye shall be ashamed:
- 14 Behold, my servants shall sing for joy of heart;
But ye shall cry for sorrow of heart,

- And howl for vexation of spirit.
- 15 And ye shall leave your name for a curse to mine elect,
For the Lord JEHOVAH shall slay you :
And shall call his servants by another name,
- 16 So that he who blesseth himself on the earth,
Shall bless himself in the God of truth :
And he that sweareth on the earth,
Shall swear by the God of truth ;
For they shall forget the former tribulations,
Even because they are hidden from their eyes.
- 17 For, behold, I create new heavens and a new earth,
And the former shall not be remembered,
Nor come into their mind.
- 18* But be ye glad and rejoice for ever in my creation ;
For, behold, I make Jerusalem a rejoicing,
And my people a joy.
- 19 And I will rejoice in Jerusalem,
And joy in my people.
And the voice of weeping shall be no more heard in her,
Nor the voice of crying.
- 20 There shall be no more there one born prematurely,
Nor an old man that hath not filled his days :
For the youth shall be an hundred years of age,
But the sinner that dieth at a hundred years shall be accursed.
- 21 And they shall build houses, and inhabit them ;
And they shall plant vineyards,
And eat the fruit of them.
- 22 They shall not build, and others inhabit ;
They shall not plant, and others eat :
For as the days of the tree of life
Shall be the days of my people,
*And mine elect shall long enjoy the works of their hands.
- 23 They shall not labour in vain,
Nor bring forth unto a curse,
For they are a seed blessed by God,
And their offspring with them.
- 24 And it shall come to pass,
That before they call I will answer,
*And while they are yet speaking I will hear.

25 Then the wolf and the lamb shall feed together,
And the lion shall eat straw like the bullock :
But dust shall be the serpent's meat.
They shall not hurt nor destroy
In all my holy mountain, saith JEHOVAH.

P.
I.

1 THUS saith JEHOVAH—

Heaven is my throne,
And earth my footstool.
What is the house ye will build me ? saith JEHOVAH,
Or what is the place of my rest ?

2 Hath not my hand made all these things ?
And are not these things mine ? saith JEHOVAH.
But to whom shall I look,
But to the humble and contrite of spirit,
And that trembleth at my words ?

3 But the ungodly that sacrificeth to me a calf,
Is as if he murdered a man ;
He that offereth a sheep, as if he slew a dog ;
He that presenteth a flour-offering, as if it were
swine's blood.
He that offereth frankincense, as if he were a blas-
phemer.

As these have chosen their own ways,
And their soul delighteth in their own abominations,

4*I also will choose their delusions,

*And will bring their fears upon them :
Because when I called, none did answer :
When I spake, they did not hear ;
But they did evil before mine eyes,
And chose that in which I delighted not.

5 Hear the word of JEHOVAH, ye that tremble at his
word :

Say unto your brethren that hate and cast you out for
my Name's sake,

JEHOVAH shall be glorified !

Yea, he shall appear to your joy :

But they shall be ashamed :

6 A sound of noise from the city !

A voice from the temple ! a voice of JEHOVAH,
Rendering recompense to his enemies.

7 Before she travailed, she brought forth;
Before her pain came, she was delivered of a man-child.
8 Who hath heard such a thing?
Or who hath seen it thus?
Shall the earth be made to bring forth in one day?
Or shall a nation be born at once?
For as soon as Zion travailed,
She brought forth her children.

9* Shall I bring to the birth, and not cause to bring forth?
saith JEHOVAH.
Have I not made both the fertile and the barren? saith
your God.

10 Rejoice with Jerusalem, and be glad in her,
All ye that love her. Rejoice with joy with her,
All ye that mourn on her behalf.

11 That ye may suck, and be satisfied
With the breast of her consolation;
That ye may milk out, and be delighted
*With the abundance of her glory.

12 For thus saith JEHOVAH :

*Behold, I will turn peace upon her as a river;
And like a flowing stream the glory of the Gentiles:
Then shall ye suck, ye shall be borne on her shoulders
And on her knees, caressed.

13 As one whom his mother comforteth,
So will I comfort you;
And ye shall be comforted in Jerusalem.

14 And when ye see (this) your heart shall rejoice,
And your bones flourish like an herb;
And the hand of JEHOVAH shall be known to his
servants;
And his indignation towards his enemies.

15 For, behold! JEHOVAH shall come with fire;
And with his chariots like a whirlwind:
To render his anger with fury,
And his rebuke with flames of fire.

16 For by the fire of JEHOVAH shall all the earth be judged;
And by his sword all flesh shall fall;
And the slain of JEHOVAH shall be many.

17 They that sanctify and purify themselves in the
gardens,

- And behind the doors eat swine's flesh.
And the abomination, and the mouse,
Shall perish together, saith JEHOVAH.
- 18 For I know their works and their thoughts ;
I come to gather all nations and tongues ;
And they shall come and see my glory.
- 19 And I will set on them a sign,
And I will send forth those that escape of them,
Unto the Gentiles—to Tarshish, and Pul, and Lud,
*And Meshech, and Tubal, and Javan,
And to the isles afar off,
That have not heard my fame,
Nor seen my glory :
And they shall declare my glory among the Gentiles.
- 20 And they shall bring all your brethren,
As a present to JEHOVAH out of all nations,
On horses and in chariots, and in litters,
And upon mules with panniers,
Unto my holy city Jerusalem, saith JEHOVAH.
As the children of Israel bring their sacrifices to me
With instruments of song unto the house of JEHOVAH.
- 21 And I will take of them priests and Levites, saith
JEHOVAH.
- 22 For as the new heavens and the new earth,
Which I shall make, shall remain before me, saith
JEHOVAH ;
So shall your seed and name remain.
- 23 And it shall come to pass, that month by month,
And sabbath by sabbath, all flesh shall come,
To worship before me in Jerusalem, saith JEHOVAH.
- 24 And they shall go forth and look on the carcasses
Of the men that have transgressed against me ;
For their worm shall not die, nor their fire be quenched :
*But they shall be an abhorring to all flesh.

EXPOSITION OF ISAIAH.

IN endeavouring to illustrate the prophecies of Isaiah, the principles on which the exposition is conducted shall be briefly stated.

First, That "no prophecy is of any *private* interpretation." Against this inspired rule those offend who, like Grotius, interpret the prophecies as fulfilled in the person of Isaiah, David, or Solomon, and in events which have no reference to us at the present day.

Secondly, That as, in the accomplishment of those prophecies declared by Scripture itself to be fulfilled, the accomplishment was *literal*, so the fulfilment of those yet to be accomplished will be *literal* also. Hence the tendency of the present interpretation will be to regard every affirmation of the prophet as intended literally which, when so taken, does not involve absurdity. This principle is, in short, opposed to that popular mode of explaining prophecy, which interprets as many passages as possible in a *figurative* sense. It is founded on the Saviour's word, "that one jot or tittle shall in no wise pass from the law till all be fulfilled." (Matt. v. 18.) Here the word "law" is to be taken in its fullest sense, as including the Old Testament, and, indeed, the sacred Scriptures generally. That it comprehends more than the five books of Moses is evident from our Saviour's words, John x. 34, where the passage quoted is from the Psalms.

On these principles we shall arrive at the conclusion, that the greater part of Isaiah's prophecies have yet to be fulfilled; and that much which is generally supposed to be accomplished, had only a commencing fulfilment in the events referred to. On this point accept the testimony of

Bishop Horsley :—" You are perfectly right in the opinion you maintain, that a far greater proportion of the prophecies, even of the Old Testament, than is generally imagined, relate to the second advent of our Lord. Few, comparatively, relate to the first advent by itself, without reference to the second. And of those that have been supposed to be accomplished in the first, many had in that only an inchoate fulfilment, and have yet to receive their full completion."

Since it is a principle in the Scriptures of the prophets, that the Holy Ghost inspired those persons to prophesy of future events, whose times and circumstances the nearest resembled those scenes of the future which they were commissioned to predict, it is highly probable, that when Isaiah prophesied, he had before his eyes some such scene, in many points, as in the four first chapters is depicted. Yet, combined with the general outlines, were peculiar declarations, not to be understood of those times, which therefore carried onward, and were intended to carry onward, the thoughts of the hearers and readers to events yet future. For, in the days of Isaiah, the measure of Israel's iniquities was nearly full. They were nationally idolaters. Besides the golden calves at Dan and Bethel, those snares which Jeroboam laid for Israel, we are also informed by sacred authority, that "they built them high places (or altars) in all their cities, from the tower of the watchman to the fenced city. And they set them up images and groves in every high hill, and under every green tree, and there they burned incense in all the high places, as did the heathen, whom the Lord carried away before them." (2 Kings xvii. 9.)

Isaiah prophesied, we are told, in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. The reign of Uzziah was long and successful. He prevailed against several of the neighbouring nations; and, by his conquests, established on the borders of the Red Sea the city of Elath, as a station for trade. But, attempting to assume the priestly functions of burning incense on the golden altar, he was smitten with leprosy, and so continued till his death. From the time of his affliction, his son Jotham administered the government. The kingdom of Israel during this period was in a state of the utmost confusion, through treason and perpetual bloodshed. But Jotham's reign was prosperous, for he feared the Lord. In his days was

Rome founded (B.C. 753)—that city which should afterwards be the especial scourge of Israel. Ahaz succeeded, a king so deeply sunk in idolatry, that he sacrificed even his infant children. In his reign, Pekah of Israel, and Rezim, king of Syria, came against Jerusalem, designing to overthrow the succession of the throne of David. This event, as foreshadowing in principle altogether, and partly in its circumstances, the great confederacy of the kings and nations of the world against Christ,* in the latter days of the world, is the opportunity made use of for delivering prophecies of the certainty of Messiah's reign, in spite of all human opposition.

Ahaz, in his distress, applied to Tiglath Pileser, the monarch of Assyria, who accordingly took Damascus, and slew Rezim; but his aid did not restrain the Edomites and Philistines, who plundered Judæa with impunity, in its now defenceless state. In Tiglath Pileser we may recognise the features of Antichrist, who is evidently prophesied of in several places under the title of "the Assyrian." And in the application of Ahaz to this monarch for help, may be seen the type of the future alliance of the Jews with the last great scourge of their nation.

In reference to this association, and its disastrous issue, the prophet declares by inspiration, that in the time of Israel's glory, they "shall no more stay themselves upon him" who will afterwards break his covenant, and "smite them." Ahaz, having met Tiglath Pileser at Damascus, was, by his example, confirmed in his evil ways, and substituted an altar of a pattern derived from idolaters for the brazen altar of the temple. After a reign of sixteen years he died. To him succeeded Hezekiah: and "like unto whom was there no king before him that turned to the Lord with all his heart." He restored the passover, and invited Israel as well as Judah to keep this festival. Some mocked, but a great multitude assembled at Jerusalem to celebrate the feast. The revival of religion among the nation that at this time took place, is probably a type of the conversion of the elect Jews to the Messiah whom their fathers crucified; for, when the Saviour says, "Ye shall not see me henceforth *till* ye shall say, Blessed is he that cometh in the name of the Lord," he clearly implies, that *when they do thus recognise him*, he will return; and hence

* Rev. xix. 19.

the partial conversion of the Jews before the great tribulation, will be a sign that the Son of Man is near.

At this time the Assyrian empire had attained its height, and Israel was carried captive. Thus it is foretold that the Jews have yet a third time, and finally, to be enslaved by their fierce and subtle enemy, the "Man of Sin." But in Hezekiah's reign, we have also a wonderfully exact type of the history of the future Antichrist, in the destruction of the host of Sennacherib, after his daring blasphemy and the proud words which he uttered by his messengers to Hezekiah. To cheer the despairing thoughts of the Jewish king and of his people, a series of prophecies was delivered, which, while it declared the terrors of that great day of the Lord, yet dwelt with fulness and triumph on the glory that shall follow.

In accordance with his sketch, it will be my endeavour to point out where the prophecies before us resembled in the main the state of Jerusalem and Judæa, in the days when they were delivered; next, the points in which they obtained a partial completion at the first advent of the Saviour; and still more fully explain those prophecies which yet expect their complete development in the times preceding, attending, and succeeding his return.

CHAPTER I.

THE first chapter of the prophet rebukes severely the Jews for the national desertion of Jehovah. But the pathetic appeal, that the ox knew its owner, and the most stupid of animals his master's crib, yet that Israel "knew not HIM," applies in its fullest force to the Jews' rejection of Jesus, by whom they were created, and for whose pleasure they were made. "They did not understand," says Procopius, "who he was, who was seen even by their fathers in a human form. Therefore he saith, 'Abraham your father rejoiced to see my day, and he saw it, and was glad.' And, 'Jerusalem, Jerusalem, how often would I have gathered thy sons, and thou wouldst not!'" To which may be added, the Saviour's own declaration, in words exactly resembling those of the passage before us: "Jesus answered, *Ye neither know me, nor my Father; if ye had known me, ye should have known my Father also.*" (John viii. 19.) On the complaint, that the whole body was

diseased, the same writer remarks, "What more powerful mode of cure remained, after that of the Saviour's tarrying with them, who was able to heal every sickness and malady, both of souls and bodies, in them that believed?" The desolation of the country was such as characterized the reign of Ahaz, when the neighbouring nations, at their will, insulted and plundered Judæa. Still more fully does it apply to the destruction of Jerusalem, and devastation of Judæa by the Romans, after the Saviour's crucifixion. The comparison of Jerusalem to a "cottage in a vineyard, and a lodge in a garden of cucumbers," is beautifully illustrated by Eusebius. In order to guard the fruits of the vineyards, sheds are set up for the watchman's convenience. "Whilst, then," he says, "the vine is filled with its proper fruits, the shed is tended with every care and regard, that the watchman may diligently guard that no passer-by rob it of its fruits; but when the vineyard is without fruit, his watching-place is disregarded, as is fitting. Thus are the Jews threatened that they should be abandoned, since they brought not forth suitable fruits." Even so, when the Jews rejected Jesus, "their house (and country) was left unto them desolate."

It was to the times bordering on this overthrow that Paul, guided by the sacred Spirit, applied the succeeding verse, "Except the Lord had left unto us a very little remnant, we had been as Sodom, and had been made like unto Gomorrah." On which passage Procopius beautifully observes, "There shall be a second call of the Jewish people in the last days, even though it be only a remnant at first. And this prophecy hath declared, saying, 'The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an altar, and without a priesthood, and without teraphim. Afterward shall the children of Israel return, and seek Jehovah their God, and David their king,' (Hosea iii. 4, 5.) And this is signified to us also in another mode. For verily the people of old were disobedient, of whom he said, 'As I have sworn in my wrath, if they shall enter into my rest.' But Caleb and Joshua entered in with the new generation, they being a figure of the remnant of Israel, saved by obedience and faith in Christ, who, after crossing with us the holy Jordan, shall inherit hereafter the kingdom of heaven." We know

how truly the words quoted by St. Paul were fulfilled in that day. But it still remains, as appears probable, that it will receive a fuller and final accomplishment in the day of unparalleled tribulation.

By calling them "Sodom and Gomorrah," Isaiah chastises their pride in regarding themselves as surely the children of God, because of their natural descent from Abraham. On which Procopius observes, "They published and declared their sin, together with their injustice, as Sodom, when they devised the evil counsel, saying among themselves, 'Let us bind the Just One, for he is displeasing unto us:' which sin, truly, against him who alone is called 'Just,' that is, Christ, rendered them worthy of such a title" as that of Sodomites. And when the prophet again calls them, "the people of Gomorrah," he adds, "The prophet justly unites with the rulers 'the people,' for, as they refused the just judge, Lot, saying, 'Thou enteredst to sojourn, was it to judge also?'" so also they refused the just judge, saying, 'Away with him! Crucify him, crucify him!' They of Sodom, indeed, wrongfully entreated strangers; but the Jews, him that came to his own;—the one, angels: the others, God. Jerusalem, therefore, because of its wickedness, became Sodom."

The Lord himself then attacks the next object of their dependence—their rites and sacrifices. He discovers to them that when these were not offered with a prepared and contrite heart they were no longer acceptable. But, beside this general subject of disparagement, there was a yet deeper cause of dissatisfaction. The sacrifice of Jesus being now offered, the significance of the temple service had departed, and its victims were no longer worthy of regard; but rather an abomination, since they could no longer be offered in faith. Another reason assigned for disregarding their most solemn rites and prayers, is, that their "hands were full of blood." And this doubtless had an especial reference to the Saviour's death, as Procopius also remarks: "His blood be on us and on our children!" was the cry which fixed their condemnation. Thenceforth their prayers were abomination, for their hands were imbrued in the blood of the Son of God. Even this the Saviour himself threatened: "Behold, I send unto you prophets and wise men and scribes; and some of them ye shall kill, and crucify, and some of them ye shall scourge in your

synagogues, and persecute from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias the son of Barachias, whom ye slew between the temple and altar." Thus the law ended with a curse: for it found its professed subjects "laden with guilt." But then the prophet addresses them with Gospel exhortations, "Wash you, make you clean; put away the evil of your doings, cease to do evil, learn to do well:" words which are re-echoed by St. Peter in his exhortations at Pentecost; "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." "Repent ye, therefore, and be converted, that your sins may be blotted when the times of refreshing shall come from the presence of the Lord." Even yet their scarlet sins might be made white by the blood they had wickedly shed. But if not, "the sword should devour them:" and so it happened; the Roman armies with keen severity redeemed the pledged faithfulness of Jehovah's word.

The character given of Jerusalem by Josephus fully confirms the prophetic picture. "Murderers indeed lodged in it:"—the bands of assassins that paraded Jerusalem filled it with murders. The people were wicked to so surpassing a degree that Josephus himself says—"I verily think that had the Romans forborne to punish so great criminals, either the earth would have swallowed the city up, or some deluge had drowned it, or else the thunder and lightning which consumed Sodom, would have lit upon it; for the people of the city were *far more impious than the Sodomites.*"

But let us fill up more definitely the prophet's sketch.

Eusebius agrees with Jerome in explaining the expression in verse 22, "Thy dealers mix wine with water" (the version of the LXX.), as signifying that the Scribes and Pharisees adulterated the true and pure word of the Most High with their puerile and corrupt traditions. Their hypocrisy the Saviour exhibited, "Woe unto you Scribes and Pharisees, *hypocrites!*" That their princes were "rebellious," was seen by their revolting from Rome; that they were "companions of thieves," was fulfilled, as both Eusebius and Jerome conceive, by their league with Judas, the traitor and thief. That they "judged not the cause of the widow," we learn from the Saviour's reproach, "that

they devoured widows' houses." In consequence of all these sins, the vengeance of God, it is threatened, should come upon them; yet this judgement should destroy only the wicked. His wrath accomplished, the remnant shall yet come forth, Isaiah assures us, purified as gold without alloy, and Zion shall yet be called, "The faithful city."* Their comparison to "an oak whose leaf fadeth," was strikingly illustrated by the Saviour's parable of the barren fig-tree, and by his withering the way-side tree which presented nothing but leaves.

The general features which this chapter exhibits as characteristic of the Jews, are, a hypocritical show of righteousness, and attention to ceremonies, joined with a real disregard of God, and a heart full of malice, envy, and avarice. How truly this was fulfilled in the Jews of our Saviour's time we know from the Evangelists. Connected with this their sin, is the threat which was afterwards executed, that the temple and its service should be no longer continued to their nation. "Tread my courts no more," which is not so much a prohibition, as a prophecy that soon they should not be able to enter those courts which they had so profaned. And Procopius justly observes, "The prophet does not accuse them at this time of idolatry, but of murder," with which the Saviour charged them, "O Jerusalem, Jerusalem, that killest the prophets!" And Stephen re-asserts it, "Which of the prophets have not your fathers killed?"

CHAPTER II.

JEROME, in the commencement of this chapter, remarks upon the words "the last days," that this may remind us of the blessing of Jacob recorded in Gen. xlix., a prophetic blessing, which was to reveal to them what should be "in the last days." Specially does he refer to the promise to Judah, that "a lawgiver should not depart from between his feet, until he come for whom it is reserved, and to him shall be the expectation of the Gentiles."† The blessed state described in this chapter of Isaiah has certainly never

* Her judges restored would be such men as Moses and Joshua, or in latter times such as Ezra and Nehemiah; or more properly still, such as the Apostles of the Lord.

† Septuagint version—here the correct reading.

ven exhibited on earth. War has not ceased, nor will it
 use till the time of the Saviour's promised reign. The
 be specified herein must be the time of the restoration of
 Jews; for "from *Zion* is the law to go forth, and the
 rd of the Lord from *Jerusalem*." It must be the season
 phesied of, when all the earth shall be filled with the
 wledge of Jehovah; for "*all nations*" shall flow into
 ebuilt temple. Then follows an invitation to the Jews
 walk in the light of Jehovah. The prophet seems to
 k this as if living in the days when Jesus was on earth:
 e was the "light of the world;" and the "light of
 ah," and to the same effect did Christ himself exhort
 when he said, "Yet a little while is the light with
 you; for he that walketh in darkness knoweth not
 hither he goeth. While ye have light, believe in the light,
 that ye may be the children of light." (John xii. 35, 36.)
 But the Jews' rejection of the Lord is noted by the next
 verse; "Thou hast forsaken thy people the house of
 Jacob."

The consequences of this rejection the prophet traces in
 the state of the Jewish nation before that scene of millennial
 glory, while they are yet forsaken of the Lord for their
 sins, which provoke the Son of Man at last to appear with
 his mighty angels unto judgement. The first sin for which
 they are reproved is divination—which is reiterated in other
 passages. The Jews of our Saviour's time were, according
 to Lightfoot, addicted to magic, and this is corroborated by
 the evidence of the Talmud; but the accusation of the
 present chapter appears specially to refer to the times im-
 mediately preceding our Lord's second advent. And,
 strange as it may sound to many an ear, the Scripture
 prophetesies that this shall be one of the sins of the last
 days, "Neither repented they of their murders nor of their
sorceries." (Rev. ix. 21.)

The charge that "many foreign children are born unto
 them," would seem to signify, that they disregarded the
 command of God in marrying or committing fornication
 with the females of other countries. Their land is described
 as full of silver, and gold, and horses. This was probably
 partly the case when Isaiah prophetesied; it was perhaps
 more fully the case in the Saviour's time: but it has yet to
 receive its final accomplishment when the Jews return to

their own land in unbelief, and by their sins draw down God's vengeance on their heads. "Their land, it is also said, is full of idols:" and idolatry, the Revelations inform us, will be the last form of wickedness which shall defile the earth. Absurd as this may appear to many, the means that shall bring it to pass are fully equal to its accomplishment; the reigning of One by the power of Satan, who shall by infernal influence be able to work miracles, "so as to deceive, if it were possible, even the very elect"—and who, possessing authority throughout the habitable world, shall command all to worship or die. But a fuller consideration of the Man of Sin is reserved for the tenth and fourteenth chapters. And for this cause, God saith by Isaiah, "I will not forgive them." He arises to judgement; and the prophet bids his foes "hide them in the rocks for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Even thus did the Saviour describe his return: "Behold, the days are coming, in the which they shall begin to say to the mountains, Fall on us; and to the hills, Cover us." (Luke xxiii. 29, 30.) To a like effect does St. John describe that day, "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman, *hid themselves in the dens, and in the rocks of the mountains*; and said unto the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: FOR THE GREAT DAY OF HIS WRATH IS COME; and who shall be able to stand?" (Rev. vi. 16, 17.) And with this accords the 12th verse, "For a day is appointed by Jehovah of hosts against every insolent and haughty one;" where Antichrist is probably intended primarily, because of the expressions being in the singular number, though of course it does not exclude any who are his followers.

There is no reason why the cedars, and towers, and ships, and pictures, should not be taken literally, since the great day of the Lord's return shall produce, the Scripture tells us, a mighty change in the face of the whole earth: "The earth shall be removed, and the mountains carried into the midst of the sea; the waters thereof roar and be troubled, and the mountains shake with the swelling thereof." (Psalm xlv. 2, 3.) The declaration that "Jeho-

vah alone shall be exalted in that day," surely needs no further proof, than that on that day all shall stand before the judgement-seat of Christ, to "give an account of the deeds done in the body, whether they be good or evil." Every face, both of the risen saints and of the living wicked, must needs be then cast down; for who will not be obliged not to confess himself a transgressor? None but he who shall alone be conspicuous in that day. But at that time the Spirit shall be poured out on the remnant that remains upon earth, and thenceforth the idols during the Saviour's reign of glory shall be cast into dens and caves, "to the moles and to the bats."

The concluding verse contains a rebuke to them that put their trust in *man*, though that man should be one so exalted as Antichrist himself; for "he shall come to his end, and none shall help him." (Dan. xi. 45.)

CHAPTERS III. AND IV.

IN this chapter is described the utter overthrow of Jerusalem; an overthrow so complete, that the simple opinion that one was possessed of food and clothing, would create an eminence sufficient to cause a desire in the desolate remnant to appoint him king. This had a first accomplishment in the captivity by Nebuchadnezzar. Thus we read, 2 Kings xxiv. 14, 16, "And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon." The persons thus described as led captive, are precisely those noticed by Isaiah; the mighty, the princes, the cunning workmen, the men of war. But it had a second fulfilment, and a more complete one, at the destruction of Jerusalem by Titus. "The whole stay of bread and the whole stay of water was taken away." Hear what Josephus says,—“Many there were indeed who sold what they had for one measure; it was of wheat, if they were of the richer sort; but of barley, if they were poorer. When these had so done, they shut themselves up in the innermost rooms of their houses, and

ate the corn they had gotten." (Book v., c. x., § 2.) Again, after mentioning the completion of the circumvallation made by the army of Titus, he says,—“Then did the famine widen its progress, and devoured the people by whole families and houses; the upper rooms were full of women and children dying by famine; and the lanes of the city were full of the dead bodies of the aged; the children also and the young men wandered about the market-places like shadows, all swelled with the famine, and fell down dead, wheresoever their misery seized them.” (Book v., c. xii., § 4.) In another place he adds,—“Now of those that perished by the famine in the city, the number was prodigious, and the miseries they underwent unspeakable; for if so much as the shadow of any kind of food did any where appear, a war was commenced presently; and the dearest friends fell a fighting with one another about it, snatching from each other the most miserable supports of life. . . . Moreover their hunger was so intolerable, that it obliged them to chew every thing, while they gathered such things as the most sordid animals would not touch, and endured to eat them; nor did they at length abstain from girdles and shoes; and the very leather which belonged to their shields they pulled off and gnawed; the very wisps of old hay became food to some; and some gathered up fibres and sold a very small weight of them for four Atric drachmæ.” (Book vi., c. iv., § 3.) He then proceeds to tell of the woman that slew and eat her child. The famine that prevailed during Nebuchadnezzar’s siege of Jerusalem was as nothing to this. In the captivity that ensued on the capture of the city, the succeeding verses were again fulfilled, as they had been before by Nebuchadnezzar, but in a more full and terrible manner.

The curse of the 4th verse, that young men should rule over them, and scoffers be their lords, was fulfilled in the various seditions that arose within the city. A young man was the cause of the war with the Romans. “At the same time,” says Josephus, “Eleazer the son of Ananias the high-priest, a *very bold youth*, who was at that time governor of the temple, persuaded those that officiated in the divine service, to receive no gift nor sacrifice from any foreigner. And this was the true beginning of our war with the Romans; for they rejected the sacrifice of Cæsar upon this account, and when many of the high-priests and

principal men besought them not to omit the sacrifice, which it was customary to offer for their princes, they would not be prevailed upon." That "the people were oppressed, every one by another," is proved from every page of Josephus, the daily murders of John and Simon, and the Sicarii, and the fierce search for provisions, which Josephus thus describes: "The madness of the seditious did also increase together with the famine, and both these miseries were inflamed every day more and more . . . the robbers came running into and searched men's private houses; and then if they found any, they tormented them because they denied they had any: and if they found none, they tormented them worse, because they supposed that they more carefully concealed it." (Book v., c. x., §. 2.) The following passage confirms what has been affirmed above: "At the first this quarrelsome temper caught hold of private families, who could not agree among themselves; after which, those people that were the dearest one to another, brake through all restraints with regard to one another, and every one associated with those of his own opinion, and began already to stand in opposition one to another; so that seditions arose everywhere, while those that were for innovations, and were desirous of war, by their *youth and boldness, were too hard for the aged and prudent men.*" Add to this the character drawn by Josephus of the Zealots: and it will be seen how at once they were both oppressors and "scorners." "They looked upon the doing of mischief to strangers only, as a work beneath their courage, but thought their barbarity towards their nearest relations would be a glorious demonstration thereof. The Idumeans also strove with these men, who should be guilty of the greatest madness; for they all, vile wretches as they were, cut the throats of the high-priests, *that so no part of a religious regard to God might be preserved*; . . . under which scene, that sort of people that were called Zealots grew up, and who indeed corresponded to the name: for they imitated every evil course. Nor if their memory suggested any evil thing that formerly had been done, did they avoid zealously to pursue the same, and although they gave themselves that name from their zeal for what was good, yet did it agree to them only by way of irony, on account of those they had unjustly treated by their wild and brutish disposition, or as thinking the

greatest mischief to be the greatest good." Their utter disregard of all religious feeling was likewise shown by their jesting with perjury, their seizing on the temple, appropriating its precincts and vessels to their use, and defiling its courts with blood. Well therefore might the prophet call them "scorners."

And what was the reason that thus "Jerusalem was abandoned, and Judah was fallen?" And why was "their glory humbled, and why did the shame of their face arise against them?" Because, remarks Eusebius, of their binding (or rather putting to death*) the Just One. "This is the cause of all these threats. These words I think unambiguously received their accomplishment after the Saviour's advent. In multitudes, and altogether, all these things failed, as the Prophet had declared, and were taken away both from Jerusalem and Judæa, *for no other reason than their plot against our Saviour.*" To a like purpose Jerome comments thus on verses 9 and 10 (quoting them as here given, except that he has the words "let us bind," instead of "let us destroy," the "Just One"): "This is evidently spoken of the passion of the Lord, because they devised a most wicked counsel, not so much against the Just One as against themselves and their own soul." To which let Procopius also add his testimony: "After speaking of the day of retribution, he now, taking another point of view, denounces the withdrawal of the gifts of God from his former people, not because of idolatry, or for any other deeds than because 'they devised a device against the Just One.' For having slain the prophets, at last they raged wickedly against the Lord of all things, killing, as far as in them lay, the Prince of Life."

It was the discovery of the remarkable prophecy restored in the 9th and 10th verses of this chapter, that first induced the author to think of a new version of this prophet. For here is a clear unambiguous prophecy of the plots of the Jews against the life of our Saviour, who is called "the Just One:" which title is also used by the Apostles, who refer to this very passage, whenever they accuse the Jews of his death. "Ye denied the Holy One and THE JUST, and desired a murderer to be granted unto you, and killed the Prince of Life." (Acts iii. 14, 15.) Such also is the accusation of Stephen: "They have slain them

* See note on this passage.

which showed before the coming of the *Just One* : of whom ye have been now the betrayers and murderers." (Acts vii. 52.) It is not wonderful then, as this passage so clearly pointed out their sin, and was doubtless often quoted against them by the early Christians, that the Jews should endeavour to corrupt it; which they have done in the Hebrew entirely, and in the Greek partially: yet God, jealous of the honour of his sacred oracles, has left us the means of detecting the fraud. But let the accuser speak for himself. "But herein consists the exceeding greatness of your wickedness that you hate that Just One, whom you have put to death, and those who have received from him, that they are what they are, namely, just, righteous, and humane. Wherefore 'Woe unto their soul,' saith the Lord, 'because they have taken evil counsel against themselves, saying, Let us destroy the Just One, because he is displeasing to us.'" And again, "And as they still remained silent, I said, I will now quote the Scriptures *as they are translated by the LXX.* : for when I cited them before, as you have them, I did it to try what was your opinion. For in reciting that Scripture which saith, 'Woe unto them, because they have taken evil counsel against themselves, saying,' I added, *according to the translation of the Septuagint*, 'Let us *destroy* the Just One, because he is displeasing to us.' When at the beginning of this conference I said, *as you would have it translated*, saying, 'Let us *bind* the Just One, because he is displeasing unto us.'" —*Just. Martyr, Dial. with Trypho.*

Eusebius also testifies that the original words of the LXX. were, "Let us destroy the Just One." And which is very remarkable, the multitude demanding the death of Jesus made use of this very word. "And they all cried out at once, Away with (*αἶψα*) this man, and release unto us Barabbas." (Luke xxiii. 18.) Exactly the same word is made use of by St. John describing their cry, "Away with him (*αὐτον*), away with him, Crucify him." And the Hebrew word (*מָוֹת*), which was probably written by the Prophet, has a distinct reference to the kind of death which Jesus should suffer; being in fact the very form of expression which he himself uses to describe it. "As Moses *lifted up* the serpent in the wilderness, so must the Son of Man be *lifted up*." (John iii. 14.) And again,

"I, if I be *lifted up*, will draw all men unto me." (John xii. 32.)

This, their grievous crime, saith the prophet, "they declare as Sodom, they hide it not." Their demanding of the death of Jesus was open, public, national, reiterated. They publicly took on themselves all the consequences of his death. "His blood be on us, and on our children!" "For as," saith Procopius, "the Sodomites demanding the men, published their licentiousness to Lot, so did these also publish their sin to Pilate, shouting, 'Away with him, away with him; Crucify him, crucify him.' But every one that devises evil, devises it against himself: as the weapons that light on hard bodies return to him that hurls them. But what is the 'counsel?' 'Let us bind the Just One, for he is displeasing unto us.' For having 'bound the Christ, they led him away to Caiaphas.' And to the unrighteous, righteousness is displeasing, as the sun to diseased eyesight. But 'they shall eat the fruit of their doings'—captivity, dispersion, the destruction of the temple, their fall from glory, their confusion of face, whereby they are prevented from looking up to God, after transgression against his Son, for having bound 'the Word,' the Truth, the Light, the Righteousness, the Saviour, the Physician, the Deliverer (under which titles Christ is signified), they are deprived of the Word, Light, and Truth; reaping as they have sowed. 'For what a man soweth, that shall he also reap.' And as they delivered Jesus to Pilate, and to the unbridled passions of his soldiery, so they also, saith the prophet, shall be delivered to the Roman armies: agreeably whereto, Ezekiel saith, 'As I have done, so shall it be unto thee. Thy recompense shall be returned on thine own head.' Therefore "they eat the fruit of their doing." The Lord Jesus thus represented it to them. In his parable of the wicked husbandmen, after describing their slaughter of the son of the lord of the vineyard, he proceeds to denounce its just consequences similarly with the Prophet Isaiah. "What, therefore, shall the lord of the vineyard do? He will come and destroy the husbandmen, and give the vineyard unto others." (Mark xii. 9.)

But notwithstanding these fearful judgements thus fulfilling the Word of the Most High, other passages of

Scripture, and the concluding portion of this prophecy, seem to show that yet a third and final accomplishment awaits it in the times of Antichrist. For the succeeding verse addresses the lawless one (*o anomos*), who is described by St. Paul under this very title, 2 Thess. ii. 8, "And then shall that wicked (one) (*o anomos*) be revealed;" who in this chapter of Isaiah, and in Daniel (chap. xi.) is characterized by his "flattering" first, and afterwards oppressing the people of the Jews; and by his "perverting the path of their feet," in asserting himself to be their long-looked for Messiah. That their oppressors and flatterers are spoken of in the plural number, is doubtless owing to the fact mentioned by Daniel, that "he (Antichrist) shall cause them (his adherents) to rule over many, and divide the land for gain." Yet in spite of their oppression, both he and they shall pretend to serve the people they oppress, as it is written, "And such as do wickedly against the covenant shall he corrupt by flatteries." "And many shall cleave to them with flatteries." (Dan. xi. 32, 34.) But as St. Paul threatens, that "the Lord will consume him with the spirit of his mouth, and destroy with the brightness of his coming," so is the same here declared, "But now Jehovah shall arise up to judgement, and shall cause his people to stand for trial." Moreover, the glorious array of the Saviour is noticed as he comes to judgement. "Jehovah himself cometh to judgement with the elders of his people and with his princes," or as our Lord differently expresses the same thing, "The Son of Man shall come in his glory, and all his holy angels with him, and then shall he sit on the throne of his glory." (Matt. xxv. 31.) Isaiah proceeds to charge his enemies with burning up his vineyard and oppressing his saints; even so the same rule of judgement is seen to be exhibited in this parable of the Lord, "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "It is quite in keeping," says Eusebius, "that after he had prophesied the first coming of the Saviour, and the overthrow of the people, he should also hand down the knowledge of his second coming in these words: 'Jehovah himself cometh to judgement with the elders of

his people, and with his princes : wherefore have ye set on fire my vineyard ? and why is the plunder of the poor in your houses ?" (Ver. 14) ; whom he chides as *if standing before the judgement-seat of the Lord.*"

At the 16th verse begins a new subject, which is continued to the end of the fourth chapter, and contains God's threats against the daughters of Zion. These also received their partial accomplishment in the desolations wrought on Jerusalem, but still I believe a fuller and severer fulfilment awaits them. Isaiah represents a state of the highest luxury and haughtiness, followed by a time of the severest trouble. And yet at that very time shall the "branch of Jehovah be beautiful and glorious to the escaped of Israel." (iv. 2.) And even thus is it written in the prophecy on Mount Olivet, "Immediately after the tribulation of those days . . . they shall see the Son of Man coming in the clouds of heaven with power and great glory." Again, as it is affirmed by Isaiah that the remnant "shall be called holy, even all that are written unto life in Jerusalem," so it is written in St. Luke, "When all these things begin to come to pass, then look up, and lift up your heads, for *your redemption draweth nigh.*" It is also worthy of remark that the expression "written unto life," answers to the phrase in the New Testament, "the elect," who, as we are informed, shall be gathered in that day by the angels from the one end of heaven to the other. To a similar effect, Eusebius on this passage refers to Luke x. 20, "the names written in heaven." The concluding promise alludes to the cloud and pillar of fire that went before Israel in the wilderness, and here we are taught, that it shall be restored in that day of glory, and shall be a "tabernacle of a shade from the heat, and a covert from storm and rain;" testifying, that the God of Jacob is in Jerusalem as he was of old present in the camp of Israel, while sojourning in the wilderness.

CHAPTER V.

THE strong resemblance which exists between this sacred song and our Lord's parable of the wicked husbandmen is such as must strike every reader : and it seems beyond a doubt that our Saviour took his description from hence, by which means he identified himself as "*the Beloved,*" whose

vineyard, as, being the heir, it was. And this title of the Saviour was twice given him from heaven. (Matt. iii. 17, and xvii. 5.) In this chapter Christ is represented as performing those kind offices to the vineyard which in the parable are attributed to the householder. But this difference is no objection; as the work of creation is, in various places, ascribed to Father, Son, and Spirit; and the Son and the Father are one. Nor are we left in doubt what is the vineyard: "For the vineyard of Jehovah of hosts is the house of Israel, and the men of Judah his pleasant plant." He appointed for them a land, "the glory of all lands," and hedged them in with mountains, and deserts, and the sea. By the wine-vat Jerome and Eusebius both understand the temple and altar of Jerusalem, into which the blood of the sacrifices was poured, as the juice of the grape flowed into the wine-vat. "And I waited," says the Lord, "that it should bring forth grapes, but it produced poisonous berries." Correspondently with this, we have seen the state of the Jews at the Saviour's advent, both from the sacred Evangelists, and the pen of Josephus. As, then, it was owing to no neglect on the part of the owner, that the vineyard produced these poisonous fruits, for, "what could be done more for my vineyard, that I had not done in it?" thenceforth it was to be given up to desolation.

"I will take away the hedge thereof;" that is, according to St. Jerome, "I will withdraw angelic aid:" nor was that all; its wall was to be broken down, and itself laid waste; which was fearfully accomplished by Titus and his army. Nor has any prophet or messenger of God been vouchsafed to them, which Jerome supposes is signified by the words, "I will also command the clouds, that they rain no rain upon it." For when the blessed Son of God had delivered his message, he looked for judgement, but behold oppression, of himself and of those that believed on him; for, even during the time of his own ministry, the Pharisees had agreed together that, if any did confess him to be the Christ, they should be put out of the synagogue. He looked also "for righteousness, but behold a cry." On which both Eusebius and Jerome remark, that our sins send up a cry against us to God, as it was said of Sodom, "I will go down now, and see if they have done altogether according to the cry of it." (Gen. xviii. 21.) Especially

they notice the words of the Lord to Cain, "The voice of thy brother's blood *crieth* unto me from the ground." And Jerome supposes that by "the cry" here specified, is meant in a particular manner the shouts of the multitude against Jesus, "Crucify him, crucify him!"

Then follow, in verses 8, 9, and 10, God's curses against the avaricious; and the desolation of "houses great and fair," and the diminution of the produce of the land, were literally fulfilled to the Jews of the Apostles' times, not only by the famines which took place, but also by the devastation of Judæa, first under Titus, and finally under Hadrian.

The next woe is directed against the voluptuary and the drunkard, and it is regarded as his heavy crime that he forgets his God, amidst his many bounties; but his end will be according to the words of the Psalmist, "The wicked shall be turned into hell, and all the people *that forget God.*"

The threat of captivity which follows was, to the letter, fulfilled, and *that*, "because they knew not Jehovah." They beheld amongst them "the glory, as of the only begotten of the Father, full of grace and truth," but because they "knew him not," but rejected and crucified him, therefore they were not only led into captivity, but were smitten with famine and thirst during the fearful siege of Jerusalem. And well might it be said, that "Hades enlarged its desire, and opened his mouth without measure," when we consider the vast multitude that, according to the accurate Josephus, perished in the war, being no less than 1,100,000.

Verse 17 is probably corrupt; as seems apparent from the variety of readings proposed by the ancient versions. The Chaldee paraphrase gives as its meaning, "Then shall the just feed as is written of them, and shall be multiplied, and the just shall possess the substance of the ungodly."

The woe next denounced falls upon the libertine, who deride the threats of Christ's return. "Let him make speed, and hasten his work, that we may see it." Precisely parallel to this is the prophecy of St. Jude, "There shall be mockers in the last time, walking after their own ungodly lusts." So also St. Peter, "There shall come in the last days *scoffers, walking after their own lusts*, and saying, *Where is the promise of his coming?* for since the

fathers fell asleep, all things continue as they were from the beginning of the creation." (2 Pet. iii. 3, 4.)

Those who endeavour to do away with the distinctions between right and wrong, then receive the prophet's curse. Jerome and Eusebius apply it to the Jews, and remark that they called good evil, in attributing the miracles of Christ to Beelzebub; and put darkness for light, in choosing Barrabas before Jesus, and in turning to their corrupt fables rather than to the holy doctrines of the Gospel. But the passage appears to have a wider scope, and to be levelled at the forms of evil that shall arise especially at the end of the world, when men shall endeavour to make it appear that there is no difference between good and evil, and "many shall follow their pernicious ways."

The prophet then successively rebukes pride, drunkenness, and abuse of power; and pride and covetousness are two of the features which the Apostle sketches as the characteristics of the last times. (2 Tim. iii. 2.) That drunkenness will be also a sin characteristic of the last days, is implied in the Saviour's warning that his disciples' hearts be not "overcharged with surfeiting and drunkenness" (Luke xxi. 34); and his threat against his servant that shall "eat and drink with the drunken."

The woe threatened against those who "take away the righteousness of the righteous man from him," was once accomplished in the mock trial of our blessed Lord, and the false witnesses brought against him; and "the carcases" of the people that condemned him, did indeed become "as dung in the midst of the streets." The threat of nations to come from afar, was partially accomplished in the advance of the destroying Roman force against Jerusalem. But if we take the expressions in their full force, they can apply to *supernatural* beings only; for such alone would neither "be weary, nor stumble, neither slumber nor sleep;" and of such beings St. John prophesies, where he describes the army of Euphratean horsemen. (Rev. ix. 14—21.) I am not unaware how differently that vision is usually interpreted; but believing, as I do, that "*no jot or tittle*" of the Scripture shall fail of its accomplishment, I would rather be content to be reckoned superstitious, than explain away the force of the Word of God. For that Word, most certainly, if taken in its plain sense, announces that supernatural agency will be widely exerted in the latter times of

the world, when a series of ages of apparent indifference on the part of God shall have persuaded men that everything supernatural is impossible. But of this more hereafter.

CHAPTER VI.

THE vision contained in this chapter is deeply mysterious, and yet equally important. In it the mystery of the blessed Trinity is not obscurely declared; and the blindness of the Jews is explicitly foretold.

The vision opens with describing Jehovah as seen by the prophet in the temple, when his glory filled its courts. Above him stood seraphim, who cried thrice, "Holy, holy, holy, is the Lord of hosts," thus intimating the trinity of persons in One Jehovah. According to the remarks of an acute writer, "The inner part of the Jewish sanctuary was called the Holy of Holies; that is, 'the holy place of the *Holy Ones*.' And the number of these is limited to *three*, by the *three* acts of adoration mentioned above. It is further worthy of serious notice that a voice from that excellent glory responded in the same language of plurality. 'Whom shall I send? and who shall go for *us*?' Here the being addressed is the 'Lord of hosts.' This all acknowledge to include the *Father*: but the Evangelist John (xii. 41), in manifest reference to this transaction, observes, 'These things spake Esaias, when he saw his (Christ's) glory, and spake of him.' In this vision, therefore, we have the *Son* also, whose glory, on this occasion, the prophet is said to have beheld. Acts xxviii. 25, determines that there was also the presence of the Holy Ghost: 'Well spake the *Holy Ghost*, by Esaias the prophet, unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and not understand.' These words quoted from Isaiah the Apostle Paul declares to have been spoken by the Holy Ghost, and Isaiah declares them to have been spoken on this occasion by the 'Lord of hosts.' "

The passage which follows this scene is one of the most remarkable in the Old Testament, being quoted at least five times in the New. It is alleged by the four Evangelists; by St. Matthew (in the thirteenth chapter, and 14th and 15th verses), as the principal reason why Jesus discoursed in parables to the multitude. The same appli-

cation is made by St. Mark and St. Luke; and this not by way of accommodation, but with just reason, and by the dictation of the sacred Spirit. For we see that parables had this effect: the people understood him not, as we may be sure, since his own disciples did not; and the Saviour remarked it, as their peculiar privilege, that unto them the "mysteries of the kingdom" were manifested, while to others they were enveloped in parables, of which they were too idle, or too faithless, or too proud, to seek the meaning.

This passage is quoted by St. John also, when after having now brought to a close his narrative of the Saviour's public life, he reviews the result. How was it, that when every miracle had been performed which it was foretold the Messiah should perform, they did not believe? Because God would thus fulfil his word by Isaiah, "Lord, who hath believed our report?" which expression of sad complaint indicated the fewness of those that believed. But he proceeds,—“Therefore they could not believe, because that Esaias saith again, ‘He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, nor be converted, and I should heal them.’” This is reiterated by the apostle (Rom. ix. 18), “Therefore he hath mercy on whom he will have mercy, and whom he will he *hardeneth*.” But if so, why does he rebuke, why punish them, when they have only accomplished his will? We might take shelter from this objection, which is the very reply which the Spirit of God foresaw that man would make, by asking, How man dare accuse the majesty of Jehovah? How he dares bring to his bar the manifest and declared will and pleasure of God? How his puny understanding presumes to cope with the unsearchable depths of the Divine counsels, and to measure his feeble strength against the power of the Creator? But perhaps it may be permitted with humility to suggest some observations which may clear up in part the difficulty. Be it observed, then, that the usual idea of God's hardening the heart is false. It is conceived that he *infuses* evil. But this cannot be. The perfection of holiness himself, “he cannot be tempted of evil, neither tempteth he any man.” It is forgotten, that man is evil himself, and that, situated as he is, in a world lying in wickedness, and subject to the temptations of apostate spirits, his natural tendency is to proceed, with

rapid and ever-increasing speed, along the downward course of wickedness, as the stone that begins to roll on the edge of a declivity, every instant gathers speed and fury of descent. It is of God's *mercy* alone, then, that this downward course is checked: by the grace of his Spirit the restraints of laws, human and Divine, are so applied to his conscience, that he does not break out into fierce and open profligacy of wickedness. For what is the reason why the nations where Christianity is received, are more civilized, and their lives more peaceful, and their country less disfigured by horrible crimes, than the nations of old, or the savages of modern times? Shall we be told that it is owing to civilization? But civilization is not the cause, but the effect. Why are they civilized? Shall we be told, "It is because of the increase of knowledge, and the retention and the spread of information by the art of printing." But were not all these things in France in their full perfection when the "reign of terror" exhibited its ghastly doctrines, and enacted its hideous scenes in the sight of the world? Rather, then, be the peace, and civilization, and general honesty of the nation, in Christian countries, attributed to the restraining grace of God.

It is, then, only to withdraw this grace, that is, *this unmerited favour*, from either a nation or an individual, and the nation or the individual heart is hardened. Take an illustration. Our world possesses neither light nor heat itself, to enlighten us in our occupations, or to ripen its produce. All, then, that were necessary to harden and darken it would be to withdraw the sun. No need to send planets of ice to hover above our atmosphere—no need to surround the globe with a brazen wall: simply left to itself it would freeze to iron hardness, and be dark with the blackness of darkness. It is even thus with man. Withdraw the sacred Spirit, that only source of light and warmth, and man becomes dark and cold. And the Spirit's aid is of grace; and grace means a gift during pleasure;—and a gift during pleasure depends upon the giver to continue or to withdraw.

Thus, then, we have arrived at the conclusion which bears upon the present topic. God, in his infinite wisdom, withdrew his Spirit's aid. Long time had they grieved that Spirit: now did he withdraw. This was an act of justice. The speaking in parables did not begin till after

the memorable blasphemy against the Holy Ghost which sealed the doom of the haughty, malignant Pharisees. It was, in fact, a consequence of this. The Spirit, by whom alone man can be regenerated, being insulted beyond endurance by the declaration that he was the spirit of Satan, left those miserable men for ever to the blindness and inexorable hardness of their own malicious hearts.

This passage is quoted a fifth time by St. Paul, in Acts xxviii. 26. He had, we are there informed, laid before the Jews of Rome the Gospel of the grace of God, "and some believed the things that were spoken, and some believed not." It gave rise to great disputings, instead of meek reception and diligent search. Wherefore Paul, perceiving the hardness of their unbelief, quoted against them the words of this prophecy. And since they would not receive it, "Be it known therefore unto you," saith he, "that the salvation of God is sent unto the Gentiles, and they will hear it."

In this transaction, then, is represented to us in miniature the main dealings of God concerning the Jews and the Gentiles, that mystery into which Paul enters in the eleventh chapter of the Epistle to the Romans. Did it not show fickleness on the part of God, to cast off his ancient people, and take to himself the Gentiles? Did it not involve an annulling of the promises of God, made to Abraham, Isaac, and Jacob? By no means. God had, even then, during Israel's rejection, a secret few, such in character as the apostle himself: such, also, as he reserved during the time of idolatrous Ahab. No—even in that day, "the election obtained it, the rest were blinded." But why this blinding of Israel? That to the Gentiles the Gospel might be preached. For at the first the good news of salvation was for the "lost sheep of the house of Israel" alone. "It is not meet to take the children's bread, and cast it to dogs." Had Israel received Jesus as their long-expected Christ, the Gospel had not been preached to the Gentiles. Had the husbandmen given to the lord the fruits of the vineyard, the vineyard had never been taken from them. Had not the invited guests refused to come when the supper was ready, the messengers had never been sent to the "streets and lanes, the highways and hedges." But, since they rejected the Gospel, the feast must not be spread in vain,—others must be sent for to supply their

place: "It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." This was the reason of the procedure, not of the apostles alone, but of God also. As they with wicked hearts rejected his Son, so he in justice rejected them. As they with wicked hands and malignant passions crucified the Lord of life, so he in his justice, according to the passage cited by St. Paul, decided "That their table should be made a snare, and a trap, and a stumbling-block, and a recompense unto them, that their eyes should be darkened, and their back bowed down alway."

But this unbelief of the Jews is made, in the wisdom of God, a purpose of mercy to the Gentiles. We "have obtained mercy through their unbelief:" "They are enemies to the Gospel for our sakes," that it might now be justly preached to us for our salvation.

But have they stumbled that they may utterly be cast off? No; there is a limit to their unbelief, fixed by two independent landmarks in the counsels of God. "Then said I, Lord, how long" shall this blindness last? this beholding thee, yet not recognising thee as the Christ; this hearing of thy words such as never man spake, yet not understanding? And he answered,

"Until the cities be desolate from not being inhabited,
And the houses because there is no man:
And the land be utterly desolate.
And after that God shall remove men to a distance;
And they that are left in the land shall be multiplied:
Because yet in it shall be a tenth,
And again it shall be for preservation,
As an oak (that casts its leaf),
And as an acorn when it falls from its cup,
So the holy seed shall be the support thereof."

In spite of the many difficulties and varieties of reading that encompass this passage, we may yet discern the general meaning, which must certainly be that of merciful promise. For the question of the prophet is, How long should the Jews thus be cast off? And the reply is, that it shall last till a great desolation has taken place, either in the *land* or in the *earth* (for the word signifies both), perhaps the latter. When this is accomplished, it is

clearly implied that the mercy of God shall return. Nor are we left to the force of deduction alone. For St. Paul assures us, "that blindness in part is happened unto Israel, until the fulness of the Gentiles is come in. And so (after that) all Israel shall be saved." Accordantly with what is here written, that "the holy seed shall be the support thereof," the apostle declares, that "as touching *the election*, they are beloved for their fathers' sakes, for the gifts and calling of God are without repentance." At which spectacle the apostle bursts forth into just wonder and astonishment at the vastness and depth of the designs of God. And it well becomes us Gentiles who, through the unbelief of the Jews, are grafted into the good olive-tree, to adore the goodness of God, who hath thus shown the natural unbelief of both Gentiles and Jews, when left to themselves, that on each in turn he might have mercy. Another lesson to be derived from it is, that as unbelief was the cause of the rejection of the Jew, much more shall it be of the Gentile, that worthless wild olive-tree of nature ! Let us, then, not be "high-minded, but fear ; lest a promise being left us of entering into rest, any of us should seem to come short of it."

CHAPTER VII.

WE arrive now at a chapter beset with many difficulties, yet whose general tenour exhibits the power and foreknowledge of God, and the pride and unbelief of man, surmounted by a glorious prophecy of the Redeemer's advent.

We are informed, at its commencement, that the king of Assyria and the king of Israel confederated together to make war against Jerusalem, "and set a king in the midst of it, even the son of Tabeal." Now this was not an ordinary war, as of one nation of the earth against any other nation of the earth. It was a war whose object, if carried, would have made God a liar ; for he had predicted, that none but the family of David should rule over Judah. Even when, at Solomon's death, God rent the kingdom, he left to Rehoboam "one tribe, that David his servant might have a light always before him in Jerusalem." (1 Kings xi. 36.) That tribe was the tribe of Judah, to which so many promises were attached. To attempt, therefore, to set up one of any other family as king in Jerusalem, was

daringly to endeavour to contravene the pleasure of the Most High. It was a contest, not merely against man, but against God.

Yet idolatrous Ahaz and his people, who took no heed to the promises of God, were moved at the tidings of this war, "as the trees of the wood are moved by the wind." The heart of the believer is kept in perfect peace: the heart of the faithless is not so. Had they but recalled to mind the words of God, they would have perceived that while he lived and ruled, the design was impossible.

But to quiet their fears, the prophet was directed to take his son, perhaps an infant, and named Shear Jashub, ("the remnant shall return,") and to assure Ahaz that these kings were now only two firebrands, no longer emitting flame but smoke, the signal of their being nearly extinguished. Also, because Ephraim must have known the prophecy respecting the integrity of the line of David, yet attempted to overthrow it; therefore within sixty-five years it should be smitten, "that it be not a people;" which was accomplished by Shalmaneser's carrying captive the tribes of Israel out of their own land, since which day, they have no more appeared as a people, and their very locality is a matter of doubt.

But the fate of Ahaz was not to be tried by waiting to the end of so long a period as sixty-five years. Since the honour of God was concerned, the Lord was willing to give any sign that he might devise, either from Hades or from heaven. On which point take the following quotation from Jerome:—"Would you have," says he, "the earth to cleave, that with a mighty yawning, Hades (which is said to be in the heart of the earth) should be laid open? or that the heavens should be opened? Both which refer to the type of the Saviour's death and resurrection. For he that descended is the same as he who ascended. 'Now that he ascended what is it, but that he descended first into the lower parts of the earth? He that descended is the same also that ascended far above all heavens that he might fill all things.' (Eph. iv. 9, 10.) And again, Romans x. 6, 7, 'Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above :) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)'"

This sign Ahaz refused, either from superstitious slavish

fear or from pride, lest the true God should show his superiority to the idols of his worship. For which sin the prophet uttered his just rebuke: of which the meaning probably is this—Are you fearful when you have only to contend with men like yourselves, what then must it be to contend with God? For by thus refusing his offer, you do in fact oppose his gracious purpose towards you.

But since Ahaz thus refused, Jehovah himself would give them a miraculous sign. "Behold, the virgin shall conceive." The promise in Eden declared that the Restorer should be the "seed of the woman," but this added distinctness to the information. The Restorer should be a *miraculous* seed of the woman, and of the family of David. If so, *then the house of David could not but endure till the time predicted.* But it may be asked, How could that which was not to take place for many centuries afterwards afford consolation to Ahaz? To this commentators have always found it difficult to return an answer. But perhaps the foregoing remark meets the brunt of the difficulty. Still further, it should be observed, that as Ahaz had *refused* the miracle, the miracle was no longer to be vouchsafed to *him*. For the reality of his deliverance from the two kings he must now rest on the bare word of Jehovah. Yet, as it is the manner of God's dealings, when he bestows a promise, to give then or soon after an earnest of the greater things promised, by bestowing something resembling the future grand accomplishment; so it is not improbable that Isaiah might have pointed (as Dr. Kennicott thinks) to his infant son Shear Jashub, as the child before whose arrival at the discernment of good and evil, the land which he feared should be forsaken of both the kings. Both Jerome and Eusebius understand the declaration that the child should eat "butter and honey," as an intimation of the reality of Christ's manhood, since he should be sustained by food such as is the support of ordinary men, though his birth should be supernatural, and though to him should belong those majestic titles, "Immanuel," (God with us,) and "the Mighty God." The quotation of this passage by St. Matthew is exactly in accordance with the Greek as restored by the various readings there presented; and with the quotations of the Fathers. That it was exactly fulfilled the sacred historian shows. On which point Justin Martyr, arguing with the Jew Trypho, has this observa-

tion : "Now that there never was any one of the race of Abraham, according to the flesh, either born, or said to be born of a virgin, except this Christ of ours, is evident to all the world."

The succeeding verses contain the intimation of a great desolation that was to befall the land of Judæa, in spite of this promise, and seem to be an expansion of the prophecy in the preceding chapter, where it was said that "the cities should be desolate without inhabitant;" and *that*, owing to a double infliction of wrath by the king of Assyria on the one hand, and a plague of insects on the other; as of old time the Almighty threatened to send "the hornet" as the instrument of his vengeance against the Canaanites. And so great should be the desolation of the poor remnant, that instead of their possessing herds of oxen and flocks of sheep, as in the days of their prosperity, a man should but possess a single cow and two sheep. Also, instead of the provisions being of the "finest wheat-flour," the wild productions of the country would be the only sustenance, for the vineyards should be desolate with briars and thorns, and the survivors should be obliged to go forth with arrows and bows to obtain the wild animals necessary to their subsistence. Procopius further supposes that this passage implies the fear of the survivors. "The small remnant shall be so possessed with fear as to take up their abodes in the mountains, woods, and thickets, according to the Saviour's words, 'Then let them which are in Judæa flee to the mountains.'"

CHAPTER VIII.

THIS series of prophecy does not end with the last chapter: the same subject is continued throughout chapter the eighth. The child to be born was not only to be named Emmanuel, but also Maher-shalal; Hash-baz, or "Haste-to-the-spoil, Quick-to-the-prey," as Bishop Lowth expresses the name.

Jerome supposes that a mystery is contained in the names of the witnesses to this transaction. Isaiah signifying the Salvation of God; Uriah, the Light of God; Zechariah, the Remembrance of God, whose son was Barachias, or the Blessing of God. That the last of these was a "faithful witness," our Lord himself informs us, where, speaking of the righteous blood shed by the Jews, he mentions

Zechariah the son of Barachias as being slain by them between the temple and altar.

In this prophecy, as has been remarked above, there was given an earnest at the time then present, of the greater things in store. The prophetess conceived and bore a son, whose name was called, in obedience to the Lord's command, Maher-shalal, Hash-baz. And within three years Tiglath Pileser went up against Damascus and took it, and carried captive of the spoil of Israel. But in the opinion of Jerome and Eusebius (and probably the reader will agree with them), it was intended to conceal beneath the apparently simple words of verse 3, an intimation of the miraculous conception of the Saviour. God pledges his perfections as witnesses to the truth of the promise, and then adds—"I approached unto the prophetess, and she conceived and bare a son." Parallel certainly with this are the words of the angel to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee, shall be called the Son of God." And that Mary was a "*prophetess*," we are sure from her prophetic song in the same chapter of St. Luke. Nor is the mystical meaning deserted at this point. For it was threatened, that as the ill-disposed Jews of that day "refused the waters of Shiloah that flowed softly," that is, as afterwards explained, the heir of David for their king; and would rather have had Rezin and Pekah succeed in their project, therefore they should not only not attain their desire, but the Lord would "bring on them the waters of the river strong and many, even the king of Assyria and all his glory." They refused the gentle brook of their own land, therefore God should bring on them the devastating waters of a foreign river. Now the pool of "Siloam" is mentioned also in the Gospel by St. John, where Jesus bid the man blind from his birth, "Go wash in the pool of Siloam;" to which is added the Evangelist's remark, "Which is by interpretation, Sent." Now no end is answered by this information respecting the interpretation of the name of the place, unless beneath the obvious meaning was also couched one that did not strike the mind at once; which meaning is thus presented by Jerome. "We read in the Gospel according to John, that the Lord sent to the waters of Siloam the man blind from his birth,

in which when the blind had washed he received the clear light of the eyes: which, beside the greatness of the miracle, signifies that the blindness of the Jews can be healed only by the doctrine of Christ,"—the Shiloh, or SENT of God, whom St. Paul, as Procopius notices, calls "the *Apostle* of Salvation." Apply the same remark to the prophecy before us. This people (of the Jews) refuseth the waters of Shiloh that go softly (Jesus the *Sent* or *Apostle* of God, whose life both by prophecy and fulfilment was meek like a gentle brook). "Therefore, behold, the Lord bringeth upon them the waters of the river, strong and many, even the king of Assyria," that is, Antichrist and his host, in whom the Jews will believe; according to the implied meaning of our Lord's words, "I am come in my Father's name (his Shiloh, or Sent), *and ye receive me not*; if another should come in his own name, him *ye will receive*." (John v. 43.) That Antichrist is here signified under the title of the king of Assyria, may be proved by many passages, and will become clear as we proceed. His army shall be so mighty, that like a torrent it shall flood the land—and his camp shall fill the breadth of the Saviour's land. His host is composed (as we learn from the next verse), of a confederacy of the nations or Gentiles, a thing prophesied of in very many places of Holy Scripture. Thus we read in the second Psalm, "Why do the heathen (or Gentiles) rage, and the peoples (or nations) imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel against the Lord. Yet have I set my king upon my holy hill of Zion," where, from the verse last quoted, we see that the confederacy of the nations is against the reign of Jesus. And this also, we are informed in the Revelations, is the object of the Great Confederacy. "I saw the beast (Antichrist) and the kings of the earth, and *their armies*, gathered together to make war against him that sat on the horse (who is in verse 13 called the Word of God) and his army." And as the issue of the confederacy is declared to be that the nations shall be broken in pieces, so is it asserted in the second Psalm, "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." So in the passage quoted from the Revelations the sequel is the same. "And the beast was taken and with him the false prophet. . . . And the

remnant were slain with the sword of him that sat upon the horse." Again, as the camp of the Assyrian is here said to fill the breadth of Emmanuel's land, so in the fourteenth chapter of this book and the 25th verse, it is declared, "I will break the Assyrian *in my land*, and upon my mountains tread him under foot. This is the purpose that is purposed upon the *whole earth*, and this is the hand that is stretched out on *all the nations*."

It was in the foresight of this confederacy of the Gentiles, and the counsel against the Lord Jesus, that the prophet was instructed by God to warn the people of Israel against the future banding together of the nations. "Say ye not, A confederacy, to all to whom this people shall say, A confederacy: neither fear ye their fear." (Antichrist, the object of their dread.) "But Jehovah of hosts let him be your fear." Similar was Bishop Horsley's opinion on this passage, who adds, that included in these words was a warning against the union of the heathen and scribes and people against Christ. And that they should not fear their fear, "lest the Romans come and take away our place and nation." This opinion is in entire accordance with the former, since we are told by inspired authority that the second Psalm received a commencing fulfilment in the banding of Herod and Pilate and the Scribes and Pharisees with the people against Jesus. If the application be continued, the promise that he should be to them for a sanctuary, bore reference to the destruction of the worldly sanctuary, the temple; when men should no longer at Jerusalem worship the Father, but the raising up of another instead of it, even the spiritual; for "*ye are the temple of God*, if so be the Spirit of God dwell in you." Yet as Simeon in the temple foretold, that the child Jesus "should be set for the fall," as well as the "rising again of many in Israel;" even so is it here predicted, that the Saviour should be a "stone of stumbling, and a rock of offence to both the houses of Israel." Agreeably with this, St. Peter divides the hearers of the Gospel into two classes; "Unto you therefore which believe he is precious;" "but a stone of stumbling and a rock of offence even to them which stumble at the word being disobedient, whereunto also they were appointed." And St. Paul more particularly applies it to the Jews, of whom it is primarily spoken. "We preach Christ crucified, to the Jews a stumbling-

block, and to the Greeks foolishness." Again, whereas it is said, that "many among them shall stumble, and fall, and be broken, and snared, and taken," it is declared of Antichrist, "*And all that dwell upon the earth shall worship him,* whose names are not written in the book of life:" as also St. Paul, speaking of the same person under the title of "the man of Sin," says, Wherefore also "God shall send them strong delusion that they may believe a lie." Coincidentally with this it is written in the next verse of this chapter, "Bind up the testimony, and seal the law among my disciples." As Daniel also writes, "Many shall be purified and made white and tried, but the wicked shall do wickedly, and none of the wicked shall understand, but *the wise shall understand.*" In such a state of affairs, therefore, the Christian is bound to look for the Saviour appearing, as saith the apostle, "to wait for his Son from heaven," "for when these things begin to come to pass he is near, even at the doors." The next verse is cited by St. Paul in the Epistle to the Hebrews, ii. 13, to prove that as the Saviour and those whom he redeems are both sons of the same Father, though they are so in an inferior sense to that in which he is, yet as they are sons, he is not ashamed to call them brethren. The words succeeding received their primary fulfilment in the signs and wonders wrought by the early Christians in their miraculous healings, speaking with tongues, and other similar powers. But the ultimate accomplishment seems to intend that the Lord will make his return with his saints memorable with signs and wonders.

At this time we are moreover informed that men shall advise to seek counsel "of them that have familiar spirits and wizards." Even as Christ declared that "false Christs and false prophets should arise, and do great signs and wonders, so as to deceive, if it were possible, even the very elect." In reference to which times he gave his disciples this warning, "Wherefore if they say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chamber, believe it not." (Matt. xxiv. 26.) Rather than betake themselves to the delusive spirits of evil, as did Saul in his despair, they were to consult the law and the testimony, as saith the apostle, "Ye have also a more sure word of *prophecy*, whereunto ye do well that ye take heed until the day dawn."

The concluding verses describe that period called by the Saviour and his Apostle John "the Great Tribulation," which immediately precede the coming of the Lord, when the "sun shall be darkened, and the moon shall not give her light;" days, which, except they should be "shortened for the elect's sake, there should no flesh be saved." And in this time, it is prophesied, that the Jews shall curse Christ their king, and the God of their fathers, and there shall be darkness in the heavens and affliction upon the earth; affliction, which shall not cease till they believe in Jesus as their Messiah. Now that the effect of God's last plagues shall be, that they shall curse, instead of repenting, we are informed also by St. John, when, in the chapter which describes the seven last plagues of the wrath of God, it is written, "And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire. And men were scorched with great heat, and *blasphemed the name of God* (the Lord Jesus, called in Isaiah, "their King and their God,") which had power over these plagues, and they repented not to give him glory." (Rev. xvi. 8, 9.) Why may not this be taken literally? It is, I suppose, in the power of God to make the sun scorch as easily as to make him shine. Again, ver. 10, "And the fifth angel poured out his vial upon the seat of the beast," (we have seen already that the Antichrist and his confederacy is described in this chapter, the succeeding verses in St. John describe it,) "and his kingdom was full of darkness, and they gnawed their tongues for pain. And *blasphemed the God of heaven* because of their pains and their sores: and repented not of their deeds." (Ver. 10, 11.) Again, "And there fell upon men a great hail out of heaven," (why not literal?) "every stone about the weight of a talent; and men *blasphemed God* because of the plague of the hail, for the plague thereof was exceeding great." (Ver. 21.) Yet on some of the Jews (and perhaps also of the Gentiles) the Lord will pour his Spirit, and they shall believe "on him whom they have pierced and mourn." And then shall the Saviour return according to his implied promise, "Ye shall not see me henceforth *till* ye say, Blessed is he that cometh in the name of the Lord." And to this implied promise is added the warning of his speedy approach. "This will I perform very speedily," as in

St. John notices of a like kind are several times given. "Behold ! *I come quickly.*"

CHAPTER IX.

THE passage with which this chapter commences is quoted by St. Matt. iv. 16, as a prophecy of Christ's residence in Capernaum, a town situated on the borders of Zabulon and Naphtali, on the western side of Jordan, lying on the coast of the sea of Gennesaret, and situated in Galilee, called also Galilee of the Gentiles.* Now it was prophesied that this region especially, should see a great light, and the town where Christ was to reside was definitely marked out, by all the conditions above mentioned meeting in Capernaum.

It is important to remark, that though prophecy is delivered absolutely, without assigning the reason why it shall thus take place, yet when it is accomplishing or accomplished, it seems most naturally or even necessarily accomplished in consequence of the state of circumstances at that time. Thus it was prophesied of the Saviour, "Out of Egypt have I called my Son." This is put absolutely, and no reason why it should be so is given. Yet, when in the course of our Lord's sojourn on earth it was accomplished, it was in consequence of pressing necessity, so that under the circumstances it was the most natural and best step that could be taken. An imperious cruel tyrant was about to slaughter the children of Bethlehem : it became necessary, therefore, that the Saviour should be removed to a distance to some place of security, and what land was so secure from the power of Herod and so near to the south of Judæa as Egypt ? Had there been no such necessity, but had Joseph while the child was courted and honoured by all, been told to conduct him into Egypt, we could not have so remarkably perceived the expediency and beauty and use of prophecy.

The same remark applies to the present instance. Had

* Galilee was called "of the Gentiles" because in this part foreigners were more mixed with native Jews than in any other part of Judæa. This was in consequence of the captivity of Israel to Babylon, to supply whose place the Assyrian King sent foreigners thither, who ever after remained in the land.

Jesus, after dwelling at Nazareth during the first thirty years of his life, suddenly and without any further reason than that he might accomplish prophecy, left Nazareth and settled in Capernaum, though we should have acknowledged the prediction fulfilled, it would not have struck the mind with the force and beauty with which it now does, viewing it the just and righteous consequence of the Saviour's rejection by the people of Nazareth, and their daring attempt to cast him headlong down the hill on which their city was built. But this behaviour clearly obliged our Lord to change his residence, and hence the accomplishment of the prophecy naturally followed. Nor were other reasons wanting to show that this was a fit spot for the sojourn of the Lord: (as Greswell has shown in his second volume of "Dissertations:") the chief of which was, its nearness to the lake or sea of Gennesaret, across which he could easily pass, and thus escape the importunities of the vast multitudes, or the observation of his malignant enemies, the Pharisees.

The words of Theodoret on this passage are worthy of notice:—"Zabulon and Naphtali obtained that inheritance (the "great light" mentioned in verse 1). In that region the Lord wrought the chief of his miracles; there he cleansed the leper; there he restored health to the centurion's servant; there he quenched the fever of Peter's wife's mother: there he restored to life the deceased daughter of Jairus; there he calmed the waves of the sea; there he multiplied the loaves; there he changed the water into wine, which was the beginning of all his miracles, as John the Evangelist teaches."

But another topic opens upon us from this passage. The quotation, as given by the apostle, runs thus: "That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon and the land of Nephthalim, by way of the sea, beyond Jordan, Galilee of the Gentiles, the people that sat in darkness have seen a great light; and to them which sat in the region and shadow of death light is sprung up." But when we refer to the prophet Isaiah for confirmation of the above, we find it written, "Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zabulon and the land of Naphtali, and after did more grievously afflict her by the way of the sea,

beyond Jordan, in Galilee of the nations." *What vexation? What dimness?* Is this the passage to which the Evangelist referred? The Evangelist speaks not of vexation, but of joy,—not of affliction, but of a great blessing! How is this? Did the Evangelist forge a prophecy for Isaiah? for here are not only not the same words, but an opposite sense? I answer, which is most probable, that the Evangelist, writing by inspiration of the Spirit of truth, should have falsified this passage, or that *the Jews corrupted it*? If we suppose that the Old Testament, as we now have it, is absolutely perfect, and uncorrupted in every point, who shall defend the New Testament from the charge of forgery? But if it be beyond all doubt, that the Jews have wilfully corrupted the oracles of God in those passages which bore hardest on their unbelief, then let us by all means restore them as they were quoted by the Spirit that wrote them! This might be said, though we had no further evidence to produce than the fact that they are thus quoted by the Evangelists. To Christians, who admit the inspiration of Holy Scripture, the question must be decided at once. But there is also documentary evidence in almost every case, to prove this corruption. It is so with the present passage. The Arabic begins this chapter with the words, "The land of Zabulon, and the land of Nephtali," &c., very nearly in the same words as the Evangelist, and discovers to us that the words "dimness" and "vexation" do, in fact, belong to the former chapter, the close of which predicted distress of the severest kind.

But to proceed. As Bishop Horsley observes, the first and second advent are here brought together; which remark, indeed, there will be frequent occasion to repeat, as it is the practice of the Sacred Spirit so to blend them; and this was partly the occasion of the blindness of the Jews to the pretensions of Jesus, since they did not separate, in their minds, the various prophecies which spoke of the Messiah;—at one time, as humbled below the ordinary lot of man; and at another, as victorious and dominant above all the kings of the earth. But we know that the Lord's first coming was to be that of his humiliation; and we are assured, by abundant passages, that the second advent is the time of his glory, and of that of his people. Hence the two first verses of this chapter, and the light they predict, may yet

have a further accomplishment ; as it is clear that the third has yet to be fulfilled. It represents the joy of the Jewish nation, compared to that of "*harvest*," which is the continual emblem of the ingathering of the righteous into the garner of the Lord, at "the consummation of this age" or dispensation, as the parable of the tares and the wheat declares. That it was not fulfilled at Christ's first coming is evident, from the history. There was, indeed, a partial rejoicing at Christ's entry into Jerusalem, and their joy manifested itself in appropriate acts. But the fourth verse introduces a sentiment which had then no accomplishment. "Thou hast broken the rod of his oppressor, as in the day of Midian." If we regard the Roman power as the oppressor, (and what other was there?) there was no breaking of his yoke, much less a miraculous vengeance, as in the day of Midian, when Gideon, with his lamps and trumpets, routed the host of Israel's enemies. But all this is prophesied of Christ's return ; that an oppressor shall arise over the children of Israel,—the false Messiah, whom the Lord will destroy by his supernatural power at his coming ; and at this the Jews shall rejoice, as they that divide the spoil. Though the next verse be not certain, as the various readings in all the versions testify, yet as given in the authorized translation, it carries on the true sense. This battle shall be, not only as every battle of the warrior, "with confused noise, and garments rolled in blood," but with "burning and fuel of fire." And even thus does the Scripture in many a passage declare, "The Lord Jesus shall be revealed from heaven *in flaming fire*, taking vengeance on them that know not God." "Our God shall come, and shall not keep silence, *a fire shall devour before him.*" (Ps. L. 3.)

Again, the prophet returns to the first advent, and discovers to us, that he who shall accomplish this should one day be presented to man in the form of a child, yet with the mighty titles that distinguish him so far above all of mortal kind, that Jerome supposed the Greek interpreters were afraid to translate them. Here the divine and human natures of Christ are seen united.

"For unto us a child is born, unto us a son is given :
And the government shall be upon his shoulder :
And his name shall be called, Wonderful, Counsellor,
The mighty God, the Father of the future age, the
Prince of peace."

Christ's human nature is described where he is spoken of as a child, and also where the government is promised to him; for only as Son of Man can this be said; as God, he is co-eternal in power and authority with the Father. The angel that appeared to Manoah, who was doubtless the Lord Jesus Christ, declared his name to be "Secret," the word in the Hebrew being the same as in this place, and signifying, "Wonderful," as well as hidden. That his name is also Counsellor, the eighth chapter of Proverbs will instruct us, where the Lord Jesus describes himself under the title of the Wisdom or Logos of the Father. "Counsel is mine, and sound wisdom: I am understanding, I have strength." (Ver. 14.) "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." (Ver. 22, 23.) That he is also "the mighty God," various passages of Holy Writ do plainly assert. "That we may know him that is true, even in his Son Jesus Christ. He is the true God, and everlasting life." (1 John v. 20.)

The next title, "the Father of the future age" (του μελλουτος αιωνος), describes the kingdom of the Son of Man, that period of blessedness of which the prophets have spoken from the beginning. Of this future age or dispensation, our Lord spake when he answered the Sadducees' question, respecting the resurrection. "The children of *this* AGE (αιωνος) marry, and are given in marriage, but they which are accounted worthy to attain *that* AGE, and the resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more, but are equal unto the angels." (Luke xx. 34—36.) And again, in Heb. ii. 5: "Unto the *angels* hath he not put into subjection the world to come" ("the habitable earth in its future state," την οικουμενην την μελλουσαν); but, as the apostle proceeds to show, from the eighth Psalm, this power and government is committed to the *Son of Man*, who is, accordingly, here styled "the Father of the future age,"—of "the earth in its future state" of bliss. In connexion with this, he is called also "the Prince of peace." And St. Paul notices this as one of his titles, where he discovers to us, that Melchisedec was a type of the Son of God, "*first* being by interpretation 'king of righteousness,' (Melech, in Hebrew, signifying 'king,' and Zedek, 'righte-

ousness"), and *afterwards* king of Salem, which is, *King of peace*." Thus is it with Jesus, his *first* advent made him "King of righteousness" by his obedience and death; his second advent shall reveal him as the Prince of peace.

Can any seriously consider that the promise which accompanies this announcement, that "he shall ascend the throne of David," is fulfilled? Yet it was affirmed again and again by God, and re-echoed by the angel to Mary: "The Lord God shall give him the throne of his father David." (Luke i. 32.) Now, if David's was not a spiritual throne, then the throne here promised is not a spiritual throne; if the throne of David were not an invisible throne, nor a throne in the heavens, (and we know, on inspired authority, that "David is not (even) ascended into the heavens,") then must the throne here specified be the rule of Christ in Jerusalem over the people of the Jews, and "from the river to the ends of the earth." (See the seventy-second and eighty-ninth Psalms.)

From the eighth verse to the conclusion of the chapter is described the wickedness of Israel, and of the Gentiles, in the last days, and the judgements of God that shall overtake them. The remark of Procopius upon the tenth verse is worthy of notice. "Instead of the temple which Solomon built (they will say), 'Let us erect a *tower*, devising a plan similar to the attempt at Calno.' For they also said, 'Come, let us make bricks, and burn them in the fire.' And again, 'Come, let us build ourselves a city and *tower*, whose top may reach unto heaven.'" (Gen. xi. 3, 4.) The rise of false Christs and false prophets is foretold in the fifteenth verse, and the flatteries of Antichrist and his subjects in the succeeding, whereby the unbelieving of the Jews shall be deceived to their ruin: for this Deceiver, as the Scripture says, shall "lay his hands on such as be at peace with him, and, breaking his covenant," shall destroy and carry captive Jerusalem and Judæa.

Following which, after the wilful king has thus wrought God's vengeance on Israel for their sins, the Lord himself shall appear to repay the wicked to their face with "flaming fire;" "and wickedness shall be devoured as with fire, and as dry grass shall it be consumed by flame."

By the 20th verse seems to be described that dreadful time of great tribulation, predicted to the Jews in Deuteronomy chap. xxviii. 49—68, where it is foretold

that in the famine, "Thou shalt eat the fruit of thine own body, the flesh of thy sons, and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness wherewith thine enemies shall distress thee." I am aware that this is generally understood of the siege of Jerusalem by the Romans, and it was doubtless partially accomplished then, but other passages, as, for instance, the sixty-fourth verse, which foretels that they shall serve wood and stone in the countries whither they are carried captive, should lead us to believe that there is yet a completion more terrible even than that of the Roman siege.

CHAPTER X.

THE tenth chapter contains a clear prophecy of the great and wilful king, of Daniel's vision, who is here represented as ambitious to extend his sway over all the nations of the world, and set by God for the purpose of avenging the wickedness of the world, and especially of his people the Jews.

They are here described as returned to their own land, but still avaricious and unjust, for which sins they are again to be carried captive, and to "fall under the slain." For this cause Jehovah calls to the Assyrian to execute his wrath, "to gather the prey, and tread under foot their cities." Not that it is his design to fulfil the purposes of God; far from it, his own lust of power and of blood shall lead him on. So was it of old with Pharaoh; so with "Herod and Pontius Pilate, the Gentiles, and the people of Israel," they "were gathered together," by their own evil passions, and with their own fruitless purposes, "to do," says the Evangelist, "whatsoever thy hand and thy counsel determined before to be done." Which remarks solve a fancied difficulty proposed by Arminians,—how God can punish those who have all along been fulfilling his will? To which the answer is ready;—it is the *intention* that makes the act good or evil, and the intention of the wicked is to please themselves, and to oppose God. True it is that all their deeds and designs shall further his will; but no thanks are due to them. Such an issue was the farthest from their thoughts and desires.

The same announcement is made in other words by Daniel, respecting the Wilful King: "And the king shall

do according to his will, and he shall exalt himself.....and *shall prosper until the indignation be accomplished* : for that that is determined shall be done." (Dan. xi. 36.) Another point of resemblance between the two pictures is, that of Isaiah's king it is said, that "to destroy is in his heart; and to cut off nations not a few." Coincidentally we read in Daniel v. 44, that "tidings out of the east and out of the north shall trouble him; therefore he shall go forth *with great fury to destroy and utterly to make away many.*"

At the concluding clause of verse tenth, God, I apprehend, begins to speak,—

"Howl, ye graven images, in Jerusalem and Samaria !

For, as I have done to Jerusalem and her idols,

So will I do to Jerusalem also, and her images."

And after the Assyrian has thus accomplished the wrath of Jehovah, he himself also shall be punished for his pride. Of which pride a specimen is given us in the 13th verse: "By the strength of my hand have I done it, and by the wisdom of my understanding." In the same strain he declares his ambitious purpose of subduing the whole world. His flatterers, astonished at his prowess, call him "the only sovereign," but, as Eusebius observes, he replies, that so long as any kingdoms remain uncaptured, he will not so consider himself. The ease with which he expects to perform it, is compared to a man seizing a nest when the parent bird is departed, a beautiful, original, and highly expressive image.* The whole picture strongly resembles the ambitious and boastful message of Sennacherib to Hezekiah: "Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly, and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed, as Gozan and Haran, and the children of Eden, which dwelt in Telassar?" As, then, in his boasting, ambition, and blasphemy, he shall resemble Sennacherib; so shall he, in the end of his pride, and the mighty slaughter of his host, slain not by the power of man, but by the vengeance of the Saviour's return. Moreover, as Sennacherib was rebuked of Jehovah, because of his boasting that "by the multitude of his chariots he had come up to the height

* In a note on ver. 23, Eusebius says, "this is his boasting style, *who is called Antichrist.*" Bishop Horsley also considers that this chapter refers to him.

of the mountain, and that with the sole of his feet he had dried up all the rivers of the besieged places;" as the Lord bids him know, that "HE had done it," "that HE had brought it to pass," in order to desolate the nations in their strong holds, and the dwellers in fenced cities, so does he scornfully reprove the Wilful King,—

"Shall the *axe* boast itself against him that heweth therewith?

Shall the *saw* magnify itself against him that moveth it?"

Dost thou, only the *instrument* of my anger, fancy that thou art the prime mover?

"Wherefore (for this thy pride) JEHOVAH shall send

Upon thine honour dishonour,

And upon thy glory a burning fire shall be kindled."

Thus is it also written in Daniel, of the "little horn," whom all commentators agree in regarding as identical with Antichrist, or the Wilful King. "I beheld, then, because of the *voice of the great words* (of pride and blasphemy, ver. 25) which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the *burning flame*." And the time of this his destruction is also the time of the Saviour's coming, as is evident from the next words:—

"And the light of Israel shall be a fire,

And his Holy One a burning flame;.....

And the fire shall devour both soul and body,

And he that fleeth shall be as one fleeing from burning flame."

Moreover, the sequel proves the justness of this conclusion; for the remnant of Israel shall no more trust in him that smote them (i. e., Antichrist, as remarked above), but shall trust in the Holy One of Israel in truth.

This inference is further confirmed by the 22d and 23d verses, which are quoted by St. Paul in Romans ix. 27, 28, who there applies them to the small *elect* remnant that shall be saved out of Israel, though "its numbers be as the sand of the sea," and at the time when God "shall finish the work, and *cut it short* in righteousness, even when Jehovah shall make a *short* work upon the earth," which seems evidently to refer to that time of trouble of which Christ said, that "except those days should be shortened,

there should no flesh be saved, but for the *elect's* sake *those days shall be shortened.*"

For the sake of this elect remnant the prophet proceeds to speak words of comfort. True it is, that the Assyrian must come and "smite with a rod;" but, yet a little while, and God's anger shall cease. For when his time shall come, God shall destroy him as he destroyed Pharaoh and his host by the uplifting of the rod of Moses over the sea, when the waters, before suspended like walls on either side, rolled down upon the encircled bravery of the Egyptian and his forces. It shall also, be like the destruction of the Midianites, recorded in the 7th and 8th of Judges, when Gideon, with his few followers, routed the invaders of Israel, "the Midianites and the Amalekites, and all the children of the east that lay along in the valley like grasshoppers for multitudé."

At the 28th verse begins the spirited description of that great invasion of Judæa by Antichrist, when the Saviour counsels all them that are in Judæa, to "flee to the mountains" at once, without looking back, lest they perish, like Lot's wife, being overtaken by his speedy march. The celerity of his movement is beautifully shown by [the perturbation of so many cities. It is implied by the names of the cities mentioned, that the invaders' march will be directed from the north, and that part of his army would be detached to the westward of it, in order to surround it, and cut off escape. "The places here mentioned," says Lowth, "are all in the neighbourhood of Jerusalem; from Ai northward, to Nob westward of it. Anathoth was within three Roman miles of Jerusalem, according to Eusebius, Jerome, and Josephus. Nob probably still nearer."

Yet in spite of this his resistless attack, when the indignation shall be accomplished, the Lord himself shall descend from heaven to smite the mighty, and the haughty shall be humbled to the dust.

CHAPTER XI.

Nor does the subject cease in the last chapter. After the destruction of Antichrist, the prophet beholds the rise of the Christ, expressively described as a rod from the stem or rather stump of Jesse. For, as Bishop Horsley observes, the word made use of signifies the stump of a tree

after being cut down; an emblem exactly fulfilled by the cutting off of David's line from the throne of Judah, and the apparent destruction and real poverty of his family at the time when the Saviour was to appear. In this passage, again, the first and second appearances of the Lord Jesus are blended: for a part of this was fulfilled in the days of his sojourn on earth at the first. How emphatically true was it, "The Spirit of Jehovah shall *rest* upon him!" This was the very sign given to John the Baptist by express revelation, "He that sent me to baptize, with water, the same said unto me, Upon whom thou shalt see the Spirit descending and *remaining* on him, the same is he which baptizeth with the Holy Ghost." And John "bare record, saying, I saw the Spirit descending from heaven like a dove, and *it abode* on him." (John i. 32, 33.) The Spirit was bestowed upon him without measure, in all his varied gifts. And how true was it that he judged not after the sight of his eyes! Had he done so, he had been deceived by the fair appearances of the Pharisees, to think them, as his nation believed them, prodigies of sanctity. But we find from the Gospels that he judged from reading the thoughts of their hearts. Had he decided from appearance, he had been deceived by the fair promises with which his ministry commenced; but, it is written, that though "many believed in his name, when they saw the miracles which he did," yet "Jesus did not commit himself unto them, because he knew all men, And needed not that any should testify of man: for he knew what was in man." That he did not judge "after the hearing of his ears," a memorable instance is offered when the Pharisees "watched him and sent forth spies, *which should feign themselves just men*, that they might take hold of his words, that so they might deliver him to the power and authority of the governor. And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest the person of any, but teachest the way of God truly: Is it lawful for us to give tribute unto Cæsar? But he perceived their craftiness, and said unto them, Why tempt ye me," ye hypocrites? (Luke xx. 20, 21.) Had he judged according to the hearing of his ears, he would have received this flattery as real praise. Thus far, then, was this prophecy accomplished at his first sojourn on earth.

But the succeeding words can only refer to the second

presence (*παρουσία*) on earth. At the first, he came "not to judge the world, but to save the world:" but then "he shall reprove with equity for the meek of the earth, and with the breath of his lips shall he slay the Wicked One."

Here is a declaration of Christ's giving salvation to the remnant of his people that shall escape the persecution of Antichrist, who is here mentioned under the same title that St. Paul uses, "And then shall that Wicked (One) be revealed." It is scarcely necessary to prove that the word "poor" betokens the people of the Lord, as it so often occurs in the Psalms in this sense, and especially denotes them in their last scattered and persecuted state. That the coming of Christ is for the deliverance of these, many verses of the Psalms assert, as Psalm xii. 3—5, "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things" (of whom this is spoken has already been noticed): "Who have said, With our tongues will we prevail; our lips are our own: who is Lord over us? For the *oppression of the poor*, for the *sighing of the needy*, now will I arise, saith the Lord; I will *set him in safety* from him that puffeth at him."

Nor is the idea novel, that because the word "wicked" is in the singular number, it alludes to the Man of Sin. "The Chaldee and many Jews," says Dodson, "suppose their last cruel enemy to be intended, whom they call Armillus." But there is a proof much stronger than this, arising from St. Paul's words, which seem taken from the passage before us. For, speaking of that Wicked One, he says, "Whom the Lord shall *consume with the Spirit of his mouth*, and destroy with the brightness of his coming." (2 Thess. ii. 8.)

It needs no comment to show that perfect justice shall signalize the Lord's advent, as the 5th verse announces to us. But the 6th has given occasion to much doubt. Jerome, who denounces the literal meaning, and finds a figurative interpretation wherever he can, yet confesses that the majority of Christians of his day received this passage literally,

"The wolf shall lie down with the lamb,
And the leopard lie down with the kid."

"These things," says he, "the Jews and our Judaizers (i.e. the Millenarians) contend will take place literally, that at the splendour of Christ's appearance, who, they think,

will come in the end of the world, all the beasts will be reduced to tameness, and that laying aside their ancient ferocity, the wolf and the lamb will feed together, and the other animals with those others which we now see to be contrary to them." His arguments against the Millennarians, whom he thus scornfully calls "Judaizers," have been satisfactorily met by Greswell, in his work on the Parables. But, that these verses are not figurative, I conceive, follows easily on our admitting the principle that we are not to reject the literal sense, unless it leads us to an absurdity. But here is no absurdity; no necessity for taking the words figuratively. Nor does it accord either with the Old Testament or with the New to regard it as figurative. For the prophecies that have preceded, and those that follow, join in declaring, that at the Saviour's return, all the wicked shall be judged and removed from the earth: therefore it cannot signify the harmonious intercourse of the wicked with the righteous. Neither again shall the wicked be found upon the earth, because a succeeding verse announces, that "the earth shall be filled with the knowledge of Jehovah, as the mighty waters cover the sea," evenly, uninterruptedly, universally. To the same truth the New Testament responds; for the Redeemer declares, that at the harvest, "the end of the age, the Son of Man shall send forth his angels, and shall *gather out* of his kingdom *all things that offend*, and them *that do iniquity*, and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth." But still further the New Testament declares, that the Lord Jesus shall remain in heaven "till the times of restitution of all things which God hath spoken by the mouth of his holy prophets which have been since the world began." Coincidentally, therefore, with the return of Jesus, there will be a "restitution" or restoration of all things. But a restoration supposes a prior state of things to which return is made. And what can that state be, but the condition of Paradisiacal innocence? At that time, (with deference to the geologists be it spoken!) before the curse, there was no death, either amongst animals or men; nor had the fierce and voracious instincts of animals been excited or implanted by the Most High. To that state, then, there shall be a return. But what shall be the food of the beasts of prey? "The lion shall eat straw like the ox." But his stomach is not capacitated

for such food! "*It is written.*" Is he a Christian who cannot believe that what the Creator wills to do he has power to effect? And as there is no happiness while there is sin, so at the restoration of peace shall be a destruction of sin by the outpouring of holiness. "The earth shall be filled with the knowledge of the Lord," and that shall take place, not by the means now in use (though it is perfectly right to make use of every means), but because, as said the Lord by Joel, "It shall come to pass afterwards, that *I will pour out my Spirit upon all flesh.*"

Now the Sacred Spirit bloweth where he listeth: his gracious rain falls but here and there: *then* it shall be universal "*upon all flesh.*"

"And it shall come to pass in that day,
That there shall be a root of Jesse,
And he that shall rise to reign over the Gentiles,
In him shall the Gentiles trust."

Here the Saviour is promised as a ruler not only to the Jews but to the Gentiles also, as saith Paul, who quotes this verse in Romans xv. 12, where he observes, that though Jesus Christ was a minister to the Jews especially, "to confirm the promises made to the fathers," yet it was also intended "that the Gentiles should glorify God for his mercy," according to the tenour of various passages which expressly predict such a thing. Thus, also, in the second Psalm it is written, "Ask of me, and I shall give thee the heathen ('Gentiles,' *εθνη*, LXX.) for thine inheritance, and the utmost parts of the earth for thy possession." And thus shall the promise to Abraham be fulfilled, "In thy seed" ("which," says the apostle, "is Christ,") "shall ALL THE NATIONS OF THE EARTH BE BLESSED." The verse of Isaiah just quoted, is another of the texts corrupted in the Hebrew, but correct in the Septuagint.

At the 11th verse begins the promise of the restoration of Israel to their own land. The Lord's return shall be the signal for that of his people also from the various countries into which they shall be scattered at their last dispersion. Jerome remarks, with his usual note of disapprobation, that it was the opinion of the majority of Christians of his day, "that this should take place at the end of the world, when the fulness of the Gentiles is come in."

The means of return shall be afforded by the eagerness

of the Gentiles: as formerly in their departure from Egypt, the Egyptians, seeing the signs and wonders God wrought on their behalf, "lent," or rather gave, "them such things as they required;" so at this time, the Gentiles shall bring to Palestine, in the various modes described in the last chapter of Isaiah, the sons of Jacob, as an offering to the Lord. And henceforth the enmity between the two kingdoms of Judah and Israel shall cease; they shall be no more two, but one people, as was signified to Ezekiel; who was directed to take two sticks, and cutting them in half, to unite one half of each, which should become really one stick in his hand, thoroughly cohering throughout. "Say unto them, Behold, I will take the stick of Joseph which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." "And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all." (Ezek. xxxvii. 19. 22.)

This return into their land shall be more signalized by wonders than their first passage into it; for at their first leaving of Egypt, the Red Sea was cleft for their passage: but at their final return, the tongue of the Egyptian Sea, (in modern geography the Arabian Gulf,) shall be permanently dried up. And the Lord shall also divide the river Euphrates into seven channels, that it may be easily fordable by his people.

CHAPTER XII.

THE subject is still carried on. "*In that day* thou shalt say." Hence, as Bishop Horsley observes, it is a song for the Jewish Church (though not for them alone, but for the risen saints also) after the destruction of Antichrist. After first mentioning God's wrath against his people, poured out on them during the Great Tribulation, the Church offers praise for Christ's mercies returned to them. "With joy shall ye draw water out of the wells of salvation." The Jews had a remarkable custom which they referred to this verse. On the last day of the Feast of Tabernacles they drew water from a golden pitcher at the fountain of Shiloh, and bringing it into the temple, mixed it with wine and poured it on the sa

on the altar. This ceremony our Lord applied to himself. "In the last day, that great day of the Feast (of Tabernacles) Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." And Jerome remarks, that it might be translated, "out of the fountains of Jesus," because the Hebrew word for salvation is Joshua, or in Greek, Jesus.

This chapter the Jews understand of the times of the Messiah. The great deeds here mentioned are his last triumph over the Apostates of the last days. And these being destroyed, Zion is now called on to rejoice, "because great is the Holy One of Israel *in the midst of thee.*" "Swear not by Jerusalem; for it is the *city of the Great King.*"

CHAPTER XIII.

WITH the thirteenth chapter a new subject begins. A vision of Isaiah against Babylon.

What is meant by the "mountain of the plain" is difficult to say. It appears to refer to some mountain in the neighbourhood of Babylon, the whole country adjacent to which is one vast desert plain. On this God gives command that his ensign is to be exalted, as a signal to his army to take revenge on Babylon, not here the literal, because that has now been destroyed, but on the mystical Babylon of St. John. The ensign lifted,—the voice of command is given to the army of wrath to come forth: and there is a beckoning with the hand, still further to enforce it. A command is given to some leaders or rulers to open—but who are the leaders, and what is to be opened? The answer, I fear, will startle many; yet the interpretation is from the Scriptures. If there be any meaning in many passages of the Word of God, they certainly declare that in the latter days, when the wickedness of man is come to the full, "seducing spirits," "devils," "unclean spirits," shall be let loose amongst men, as they were in the times of *Pharaoh, which we are told were a type of these times.* "He cast upon them the fierceness of his anger, wrath, indignation, and trouble, by sending *evil angels* among them." So was it also, as I cannot but believe, at the flood, and that the "sons of God" were angels, that raised the tide of wickedness to its fearful height before that dreadful desolation of the flood, (to which the coming

of the Son of Man is compared,) fell upon the whole world. But for further observations on this point, see the "Dissertation on the Rephaim, or Giants."

If this be granted, then the answer to the question, Who are these thus addressed, and what is that which is opened? will be less incredible. For the reply, then, let us turn to Rev. ix. 1, "And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the *key of the bottomless pit*." By the star we cannot understand a literal star, because it is added, "to him was given the key of the bottomless pit." This star thus falling from heaven to the earth is, it would seem, Satan, who shall be cast out of heaven when "Michael stands up for the children of the people" of the Jews. That this war is literal and future, see Burgh on the Revelation. Thus then, to him and his angels is given a charge to open the bottomless pit. "*Open, ye princes*." "*And he opened the bottomless pit*; and there arose a smoke out of the pit; and the sun and air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth." "And it was commanded them that they" should hurt "only those men who have not the seal of God in their foreheads." In Isaiah these are represented as "giants:" and instead of the agency of Satan in loosing them, which is remarked in Revelation, we are directed to the all-ordaining word of Jehovah in this place as the Mighty One, from whom the design of wrath originally proceeds, and of which Satan is but the instrument.

"I have commanded: they are set apart:

And I bring them; the giants come to fulfil my wrath,
Exulting and insulting together."

The passage quoted from Revelation, mentions these as "locusts:" thereby referring us to Joel i. 1, where the same evil spirits are in like manner described as locusts. "Hear ye this, ye old men, and give ear, all ye inhabitants of the land" (or of the earth), "Hath this been in your days, or even in the days of your fathers? That which the palmerworm hath left hath the LOCUST eaten." That this is not a literal locust, we are led to suppose, both from the question, whether they or their fathers had ever heard of such a thing? which would not be true of the literal locust, and also from the succeeding description. "For a nation is come up upon my land, strong, and without number,

whose teeth are the teeth of a lion," (agreeing with the description in Revelation,) "and he hath the cheek-teeth of a great lion." In the second chapter this description is continued, and the introduction is so very similar to that of the chapter of Isaiah now before us, that it would perhaps lead to the belief that the "mountain of the plain" of Isaiah may be Zion, as it expressly is mentioned in this chapter of Joel. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land" (earth) "tremble." Then, as in the Revelations it is said, that the "sun and air were darkened by the smoke of the bottomless pit," so here it is added, "A day of darkness and of gloominess, a day of clouds and thick darkness, as the morning spread upon the mountains." But to return to Isaiah. That the opinion here expressed is not a novel conceit, but a revival of the old belief, may perhaps appear from the comment of Eusebius upon the words, "Open, ye rulers." "Is this," says he, "that abyss of which it is said, 'Ye dragons and all deeps.' Therefore, also, the dæmons besought the Saviour that he would not send them thither, knowing that there was a time when they must enter it." Again, he remarks on the words, "Giants come, exulting and insulting together:" "Thus he calls those avenging Powers by whom his anger and revenge should be executed on the impious." Confirmatory is the opinion of Procopius. "By giants, it is probable that we are to understand those whom David (Psalm lxxviii. 49) calls 'evil angels,' who, from their cruelty, rejoice at seeing us punished, and regard our misery as their enjoyment, who behave with insolence, though they can effect only what God permits. The command, 'to lift up the standard on a mountain of the plain,' the prophet put forth as in the person of God, who commands the angels about him to open the closed doors, and to send forth, exhort, and hasten those within to vengeance on the ungodly. In which words it is probable that some region, appropriated to hostile Powers as their prison, is signified. And may not this be that abyss, which is filled with dragons, as it is said, 'Ye dragons, and all abysses,' (Psalm cxlviii. 7,) whereunto the dæmons exhorted the Saviour not to send them 'before the time,' as well aware that the time would come? And these Powers he calls giants, either as possessing the souls of giants, or as being of the number

of those angels that came down from heaven, of whom 'the giants' were born by their connexion with the 'daughters of men;' or other revolted Powers, bound there till the time of judgement. But when the judgement of God shall have come, 'He shall send,' as he himself says, 'his angels with a great trumpet, and they shall gather his elect from the one end of heaven to the other,' and he shall inflict punishments on those who are to be punished by hostile Powers, as by means of executioners. He gives commandment to the angels about him to open their prison that they may depart, and execute vengeance on the ungodly. And he calls some adjacent spot of earth and the whole habitation of man, 'the mountain of the plain.' It is manifest that they are enclosed in outer darkness [from the command and exhortation given], whence they could not have issued, had not this Judge commanded them."

Their mighty sound when gathered together is then described; a point also touched on by Joel: "Like the noise of chariots on the tops of mountains they shall leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array." Their commission, as given in Isaiah, is "to destroy the whole earth;" as given by St. John, to "hurt those men that have not the seal of God in their foreheads." Their time of power, the same authority informs us, shall be "five months:" and why not literally? Is not this time long enough to let loose so fearful a scourge? But there is one point which identifies the three visions here compared together. "Howl ye," saith Isaiah, "for *the day of Jehovah is nigh*, and destruction from the Almighty shall come." "Let all the inhabitants of the land" (earth) "tremble," saith Joel, "for the *day of the Lord cometh, for it is nigh at hand*." That the day of the Lord must be regarded as near in the vision of Revelation is evident from this, that the plague of locusts forms the subject of the fifth trumpet; the plague of horsemen (recognised in Isaiah v. 26—30) the sixth; and it is added, "In the days of the voice of the seventh angel, when he shall begin to sound, *the mystery of God shall be finished*." (Rev. x. 7.)

The effect of this terrible visitation next falls beneath the prophet's notice; astonishment mixed with terror, and incapacity to resist, rendering men's faces livid. Even thus

the Prophet Joel, "Before their face the people shall be much pained: *all faces shall gather blackness.*" (Joel ii. 6.)

The next striking feature, marking the near advance of that day of the Lord, is the signs in heaven, "The sun shall be darkened in his going forth, and the moon shall not cause her light to shine." It is usual, indeed, to regard these as figurative; but where is the necessity for so doing? This passage evidently refers us to the prophecy of the Lord Jesus on Mount Olivet, which is conceived in almost the same terms, "Immediately after *the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven.*" (Matthew xxiv. 29.) The words in italics discover that the signs in heaven succeed the period of great tribulation in the prophecy of the Lord Jesus, as they do also in Isaiah, forming another powerful link of coincidence between the two prophecies. To the same effect is the vision of the seven seals in Rev. vi. The fifth seal presents to our notice the souls of the slain under the altar, evidently disclosing to us that that is a time of tribulation to the people of God. And the answer that they should wait till the rest of "their brethren that should be killed as they were, should be fulfilled," evidences the same conclusion. Keeping precisely the same order, the sixth seal reveals the signs in heaven, "*The sun became black as sackcloth of hair, and the moon became as blood,* and the stars of heaven fell unto the earth;" and the nations are terrified and mourn, as the prophecy of St. Matthew also declares: "for the *Great Day* of his (the Lamb's) wrath is come, and who shall be able to stand?" (Rev. vi. 9—17.) Whoever wishes to see reasons why these signs should be considered literal, will do well to peruse Begg's "Letters on the Coming of Christ." Will not the signs in the great luminaries form a far better signal to the whole world than any other that could be devised? But if any tell us that from the discoveries of modern days the thing is impossible, our reply must be, Shall science (so-called) drive God from the government of his own world? Shall the register of his acts of the past, and the journals of the present pleasure of the Almighty so bind him that he cannot fulfil his will? The Christian has a "more sure word of prophecy, whereunto he doth well to take heed." "Heaven and earth shall pass away, but my word shall not pass away." The Chris-

tian's staff must be that which was the Saviour's sword, "*It is written.*"

Close following on the signs in the heavenly bodies, as St. Matthew also testifies, is the day of recompense. "I will punish the world for their evil, and the wicked for their iniquity." On which Jerome remarks, that some regarded this as a prediction concerning the consummation of the world (or age). This conclusion is capable of being established on the firmest evidence. The commencement of the vision is, indeed, respecting Babylon's visitation, but the Saviour's return follows hard upon it, as we learn from the Apocalypse. For the eighteenth chapter describes the downfall of the mystical city of Babylon, or Rome; and the commencement of the nineteenth the rejoicing in heaven over her, immediately on which (verse 7) it is said, "the marriage of the Lamb is come;" and again (verse 9), "Blessed are they that are called unto the marriage supper of the Lamb." Jesus himself appears in the 11th verse, going forth "to tread the wine-press of the fierceness and wrath of Almighty God." (Verse 15.) Then follows an invitation to the fowls to eat the flesh of kings and mighty men, and the Antichrist and his armies are slain. How truly does all this correspond with the verses of Isaiah now before us! Here we are taught that so great shall be the slaughter that "the remnant shall be more precious than gold, even a man than the golden wedge of Ophir:" where reference is made to the pomp and wealth with which the forces of the Wilful King shall be laden when destroyed at Jerusalem. But the collateral and fully confirming prophecy of Joel must not be forgotten. "*The sun and the moon shall be dark, and the stars shall withdraw their shining. And the Lord shall utter his voice before his army; for his camp is very great: for he is strong that executeth his word; for the day of the Lord is great and very terrible; and who can abide it?*" (Joel ii. 10, 11.)

In the 14th and 15th verses Isaiah appears to return to the more immediate subject of the vision; the effect of the terrible army of spirits, desolating the earth. "Whoever is taken shall be thrust through, and they that are marshalled shall fall by the sword." The further horrors of their invasion are described in the destruction of the young, the abuse of the women, the spoiling of the houses. A similar threatening is predicted against Babylon in Psalm

cxxxvii. As the Medes were the avengers on literal Babylon, so these mystical Medes on mystic Babylon. Its desolation is then finely described. It shall never be inhabited, nor even passed through, but birds and beasts that delight in solitude and deserts shall dwell there. Respecting the signification of the word translated "satyrs," in our authorized version, there has been much doubt. I have rendered it "dæmons," as do the LXX., Arabic, Eusebius, Syriac, Chaldee, and Old Italic. But all this authority is confirmed with tenfold power by the testimony of St. John. His description of the desolation of Babylon (Rev. xviii. 21—24), is quite parallel with this of Isaiah; but the words of the angel, "*Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird,*" are so exact, as to make it certain that this is the true rendering.

CHAPTER XIV.

THE subject is not concluded with the thirteenth chapter, but continued throughout the present. Babylon being destroyed, the Lord shall have mercy on Judah. It was so with the literal Babylon,—after its capture, by the Medes and Persians, Cyrus dismissed the Jews to settle in their land, and rebuild their temple. On this point, also, there is Jewish tradition, that when Rome is overthrown, the redemption of Israel shall come. In Massechet Sanhedrim, one of their Rabbies writes, "The son of David (i. e. Messiah), shall not come till a wicked kingdom" (Rabbi Solomon interprets it, "the *Roman*") "shall prevail over Israel nine months, as it is said in Mic. v. 2, 'He shall give them' (Rabbi Solomon interprets 'them' to signify 'Israel') 'up till the pregnant have borne' (that is, says R. Solomon, 'nine months.')" Afterwards he adds, that this kingdom shall, for the same space of time, rule over the whole world.

At this time Jehovah shall give to Israel "rest" in their own land, which promise is repeated in verse 3. Viewed in connexion with the argument of the Apostle Paul in the fourth chapter of Hebrews, this is no insignificant announcement. In the former chapter the apostle remarks, that God sware to the *unbelieving* that they should not

"enter into his rest." In the beginning of the fourth chapter he declares the unexpected truth that this promise (*ευαγγελιον*) by implication, made to Israel while in the wilderness, is preached not to the Jews only, but to us; even though Gentiles, and living in Gospel times. For, as he argues, this promise was not fulfilled by the "rest" of God on the seventh day, for that had passed long before the promise was made. Nor was it the "rest" won for the Jews by Joshua, else David would not, so long a time after, have spoken of it as *future*. Hence "there *remaineth* a rest" to be enjoyed: for God's word must needs be accomplished. And since it is declared that the *unbeliever* shall *not* enjoy it, conversely it is implied, that the *believer*, be he Jew or Gentile, *shall* attain it. Moreover this "rest" promised shall be similar to the rest of God on the Sabbath-day; a ceasing from work, and complacency in the things created, as when God surveyed the whole of his workmanship, "and behold it was very good." Hence our thoughts are naturally led to conclude, that the six days of creation were typical of six thousand years of the world's history, and as the Sabbath was the time of God's rest and complacency in his work, so the seventh millennium shall be a time of bliss and joy for all that are permitted to enter into it, and a "ceasing from their work as God did from his." In accordance with this, as Greswell remarks, a prophecy has long been current, ascribed by some to Elijah, that the world should exist six thousand years: two thousand, a void; two thousand, the law; two thousand, Christ. The Jews also believe, as Raymund Martin assures us, that the Messiah shall reign in the seventh millennium of the world with the just. And as St. Paul in his argument fixes on those passages of the Scripture which contain the word "rest," and decides both that this promise is *real*, *future*, and open to Gentiles as well as Jews, so may we, from the passages now before us, where it is expressly promised as then to take place, very justly believe that this is the time fixed for its fulfilment.

But this conclusion is yet powerfully corroborated by the Apocalypse and the Acts. In Acts iii. 19 mention is made of "times of refreshing to come from the presence of the Lord," in which Jesus, who is now in heaven, there to remain "till the restitution (restoration) of all things," shall be sent to the Jews. These "times of refreshing" are

evidently coincident with the "rest" here promised also to the Jews, and it shall be after the great and terrible "day of the Lord," as we learn from the preceding chapter. But the Apocalypse is full to the point. This "rest," we learn from verse 3 of the chapter before us, is to be given when the hard rule of the king of Babylon (who will be shortly proved to signify Antichrist), is made to cease. Then shall the dirge of this chapter be sung over his fall—wherein is declared, that the "whole earth is now at *rest* and quiet, and breaks forth into singing." Accordantly with this, while the nineteenth of Revelation describes the destruction of Antichrist and his host as noticed above, the beginning of the twentieth chapter describes the binding of Satan, and the glorious reign of the Millennium.

The second verse of this chapter of Isaiah announces that the Gentiles shall restore the Jews from their captivity, and bring them back in various conveyances to their own land; a feature of prophecy which will be noticed again in the concluding chapter of Isaiah.

We come, then, to the consideration of the dirge over the fallen king of Babylon. That by him is signified Antichrist, let us offer, first, the authority of Bishop Horsley. "The schemes of impious ambition ascribed in this verse [he is commenting on verse 13] to the Babylonian despot, suit exactly with the character of the Man of Sin, as delineated by Daniel and St. Paul, and seem to indicate, that the prophecy extends to much later times than that of the Babylonian empire." With this the sentiments of Vitrina accord.

But the conclusion here to be established need not rest on authority, for it can be made good by argument. It would appear that Antichrist is called the King of Babylon for two reasons; first, because he will greatly resemble Nebuchadnezzar, King of Babylon, in the vastness of his dominion, in his carrying captive the Jews, his erecting an image to be worshipped, in his arrogance, and in his fall. And secondly, it would appear, that as by Babylon in the Revelation is signified Rome, so here we may understand that "King of Rome" will be one of the titles of Antichrist. For though, from the Apocalypse (xvii. 12), it appears that the "ten kings which receive power as kings one hour with the beast," shall destroy Rome with fire, thus fulfilling the will and vengeance of God, yet it is not

improbable that the Beast, after the destruction of the city, which contained the only system and power capable of coping with his own, will take to himself the name of "King of Rome."

But be this as it may, the characteristics of the King of Babylon, as here set forth, agree exactly with those laid down by Daniel and St. Paul as the features of Antichrist and the Wilful King. And first he is depicted as the oppressor. Thus is he described in Isaiah li. 12, 13, as exercising his power for the destruction of the saints and Jewish people; after which God bestows comfort on them when the oppressor is removed by the wrath of God.

"I, even I, am he that comforteth you :

Who art thou that thou shouldest be afraid of a man
that shall die,

And the son of man that shall dry up as grass ?

And didst forget JEHOVAH thy Maker,

Who stretchest forth the heavens and laid the founda-
tions of the earth,

And fearest continually every day the wrathful face of
the OPPRESSOR,

Because he devised to destroy thee :

And where is now the fury of thine OPPRESSOR ?"

In the Psalms continual mention is made of him under this character. In the seventy-second Psalm the Lord Jesus is presented to us in his kingly office, and the object of his rule is stated in verse 4 to be, "He shall judge the poor of the people, he shall save the children of the needy, and break in pieces the Oppressor." His haughtiness will be considered at the 13th and 14th verses.

He is next presented as smiting "the nation" (of the Jews) "with an inexorable stroke, and subduing the nations in wrath." That he will be a cruel foe to the Jews many Scriptures foretel: thus Isaiah x. 20,

"No longer shall the remnant of Israel,

And the escaped of the house of Jacob,

Trust in him that smote them."

Again, in the 24th verse:—

"Fear not my people that dwell in Zion,

Because of the Assyrian, because he shall *smite thee*
with a staff."

That he shall be a tyrannical ruler of the nations his subjects, is also capable of being proved from other

passages, "He shall go forth," says Daniel in a passage already quoted, "with great fury, to destroy and utterly to make away many." "To destroy," adds Isaiah, "is in his heart, and to cut off *nations* not a few."

Again, he is entitled, "the cruel Persecutor." So is he represented in Dan. vii. 21, "I beheld, and the same" (little) "*horn made war with the saints, and prevailed against them.*" "He shall prosper and practise, and destroy the mighty and the holy people." (Dan. viii. 24.) "He shall *wear out the saints* of the Most High, and think to change times and laws: and they shall be *given into his hand* for a time and times and the dividing of time." (Dan. vii. 25.) Similar is the testimony of the Psalms. "Thou hast given us like sheep appointed for meat; and hast scattered us among the heathen. . . . My confusion is continually before me: and the shame of my face hath covered me. For the voice of *him that reproacheth and blasphemeth; by reason of the Enemy and Avenger.*" (Psalm xlv. 11. 15, 16.)

In accordance with this, St. John foretels of the beast, "It was given to him to *make war* with the saints, and to *overcome* them." (Rev. xiii. 7.) Of his coadjutor, the false prophet, it is also written, ver. 15, "He caused that as many as would not worship the image of the beast *should be killed.*" These passages then identify him as the Persecuting Antichrist.

But what is the meaning of the eighth verse? Most appear to regard the fir-trees and cedars as figuratively spoken of the nobles and princes of the earth. But a like passage occurs in the prophecy against Sennacherib. "By the multitude of my chariots I am come up to the heights of the mountains, to the sides of Lebanon, and I will *cut down* the tall *cedars* thereof, and the *choice fir-trees* thereof; and I will enter into the height of his border, and into the forest of his Carmel." In both passages what reason is there why we should not take the words literally? Sennacherib might have devised to secure for himself the costly and celebrated cedars of the forest of Lebanon for the purpose of building himself a palace, as did King Solomon; and the design of Antichrist may be similar, either in repairing or rebuilding "the temple of God" at Jerusalem, where Daniel, Isaiah, and St. Paul conjointly assure us that he shall "sit showing himself that he is

God." (2 Thess. ii. 4.) It is true that we must take the "rejoicing" of the fir-trees, and the speech of the cedars, as poetical: and why not then, it may be said, make the whole verse figurative? Because it is easier to admit a *metaphor*, than an *allegory*. And because it is the custom of Scripture frequently, especially in poetry, to use *prosopopœia*, as where it is said, that all "the trees of the field shall clap their hands." "From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty." (2 Sam. i. 22.) But comparatively very sparingly is allegory introduced.

At the ninth verse the soul of the slain king is presented to us, not figuratively, but literally, descending into Hades: (שְׁאוֹל, which *never signifies the grave*) that is, the intermediate state, or rather place, where all the souls of the dead are gathered, before the final judgement shall reunite body and soul. And as he enters, the Rephaim* meet him, with scornful amazement—

"Art thou also captured as we?"

"Art thou become like unto us?"

All writers possessed of any taste have justly commended this passage as sublime poetry; yet it will be not less fulfilled to the letter. The mighty spirits that in the greatness of their power "shook from the thrones all the kings of the nations," but were swept away by the flood, even as mortal men, may well say with emphasis, "Art thou also captured as we" were by the flood? "Art thou become like unto us," in thy descent into Tartarus? To a like effect, St. John represents the close of the career of the Beast. "The Beast was taken, and with him the false prophet. . . . These both were cast alive into a lake of fire burning with brimstone." (Rev. xix. 20.) Eusebius thus corroborates this view of the passage, "They who are upon earth shall say the thing spoken above" (ver. 4—8), "but they who have passed through mortal life, and are *detained in the regions of Hades as in chains*, these also at his destruction shall speak the words following." (Ver. 10.) The 12th verse describes the depth of his fall: "How art thou fallen from heaven, O Lucifer, son of the morning!" These words would lead us to conclude, what Greswell has shown the ancient

* Vide Dissertation I.

Church believed, that Antichrist should be an incarnation of one of the spirits of evil. For he is here presented as one whose habitation once was the heaven, but afterwards cast out into the earth. And this carries our thoughts to that time (yet future) when there shall be "war in heaven," and the accusing spirits shall be finally ejected from the presence of God, "unto the earth." (Rev. xii. 9. See Burgh on "Revelation," p. 131.) Hence our Saviour, prophetically speaking of the "things that are not as though they were," observed to his disciples concerning that time, "I beheld Satan as lightning fall from heaven." (Luke x. 18.)

The succeeding words describe the extravagant ambition of this "Son of the morning."

"I will ascend into heaven;

I will exalt my throne above the stars of God;

I will also sit in the mount of the covenant, on the sides of the north."

By the "stars of God," is probably meant the angels or archangels attendant on God, as we find them called by a like name in Job xxxviii. 7, "When the *morning-stars* sang together, and all the sons of God shouted for joy." By "the mount of the covenant" is meant Mount Zion, the site of God's temple, "the place," as it is often expressed, "which the Lord chose to place his name there." (1 Kings xiv. 21.) This is also the testimony of Jerome. "The mount of the covenant, that is in the temple, where the statutes of the Lord were instituted. 'The side of the north,' that is Jerusalem. For it is written (Ps. lxvii. 1), 'The mountains of Zion are the sides of the north.'"^{*} Again, agreeably with what is here stated as the despot's ambition, St. Paul by the Spirit foreshows that he shall sit "*as God* in the temple of God" at Jerusalem. On which see Burgh on the "Second Advent." In precise accordance therewith, Daniel writes, "He shall plant the tabernacles of his palace between the seas in the *glorious holy mountain*." (Dan. xi. 45.)

His last assumption of blasphemy is, "*I will be like the Most High*." Intoxicated with a power, which none of the nations of earth can resist, supported by the energy of Satan, and capable of working miracles, this will be his final height of arrogance. Thus St. Paul, in words exactly

^{*} LXX. translation.

parallel, "That man of sin (shall) be revealed, the son of perdition, who opposeth and exalted himself above all that is called God, or that is worshipped; so that he *as God sitteth in the temple of God, showing himself that he is God.*" Hear also the witness of the Spirit by Daniel. He had "a mouth speaking *great things.*" (Dan. vii. 8.) "I beheld then because of the voice of the *great words* which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." (Ver. 11.) "And he shall speak *great words* against the Most High." (Ver. 25.) "And the King shall do according to his will; and he shall exalt and *magnify himself above every God,* and shall speak marvellous things against the God of gods." (Dan. xi. 36.) Confirmatory is also the testimony of St. John, "And there was given unto him a *mouth speaking great things and blasphemies. And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle,* and them that dwell in heaven." (Rev. xiii. 5, 6.)

But there is yet one prophecy more of Antichrist, in his full-blown iniquity, as the "Man of the Sin" (of blasphemy, as we may suppose), which, having received little or no attention by former writers, is given here at length, as strongly corroborative of all that has been advanced, the text amended from the Septuagint where the original has suffered variation, or is unintelligible. He is described as the "king of Tyrus;" and Tyrus, apparently, signifies the same city as the Babylon of the Apocalypse, a point examined at large hereafter, chapter xxiii. This remarkable portrait of him who shall consummate iniquity, and seal up to utter perdition those who will not believe the truth, is found in Ezekiel xxviii. 1—20:—

"1 The word of JEHOVAH came again unto me, saying,

2 Son of man, say unto the prince of Tyrus,

Thus saith the Lord God,

Because thine heart is lifted up,

And thou hast said, I am God,

I sit in the habitation of God, between the seas:

Yet art thou a man, and not God,

Though thou hast set thine heart as the heart of God.

3 Art thou wiser than Daniel?

Is there no secret that they can hide from thee?

4 Hast thou by thy wisdom and understanding gotten riches?

- Hast thou procured gold and silver in thy treasures?
5 By thy great wisdom and thy traffic hast thou increased thy power?
And is thy heart lifted up because of thy power?
6 Therefore thus saith JEHOVAH,
Because thou hast set thine heart as the heart of God,
7 Behold, therefore, I will bring strangers on thee, the terrible of the nations:
And they shall draw their swords against thee,
And against the beauty of thy wisdom;
And they shall lay waste thy brightness, even unto perdition.
8 And they shall bring thee down to the pit,
And thou shalt die the death of them that are slain between the seas.
9 Wilt thou say before them that slay thee, I am God?
But thou shalt be as a man, and not God,
In the hands of them that slay thee.
10 Amidst the multitude of the uncircumcised thou shalt die,
By the hands of strangers; for I have spoken it, saith the Lord God.
11 Moreover, the word of JEHOVAH came again unto me, saying,
12 Son of man, take up a dirge upon the prince of Tyrus, and say to him,
Thus saith the Lord God,
Thou art the sealing up of the term (of time),
Full of wisdom, perfect in beauty.
13 Thou wast in Eden, the paradise of God;
With every precious stone art thou covered,
The sardius, topaz, and the diamond,
The beryl, the onyx, and the jasper,
The sapphire, the emerald, the carbuncle;
And with silver hast thou filled thy treasures,
And with gold thy storehouses that are with thee.
14 From the day thou wert created, thou wast with the cherub;
I stationed thee in the holy mountain of God:
Thou hast been in the midst of the stones of fire.
15 Thou wert perfect in thy ways, from the day of thy creation,
Until iniquity was found in thee.

- 16 By the multitude of thy merchandise
 Thou didst fill thy stores with iniquity;
 Thou didst sin, and wert wounded from the mount of
 God;
 And the cherub dragged thee from the midst of the
 stones of fire.
- 17 Thy heart was lifted up, because of thy beauty,
 Thy wisdom, together with thy brightness, is corrupted:
 For the multitude of thy sins I have cast thee to the
 earth.
 I have caused thee before kings to be made a public
 example (of wrath).
- 18 For the multitude of thy transgressions,
 And the lawlessness of thy traffic,
 I have defiled thy sanctuaries,
 And I will bring fire from the midst of thee,
 It shall devour thee:
 And I will bring thee to ashes on the earth,
 In the sight of all them that behold thee.
- 19 All they that know thee among the Gentiles shall be
 astonished at thee;
 Thou art become perdition, and shalt be no more
 (found) for ever."

Here the coincidences are so numerous, that it seems highly probable that they refer to the same person who forms the subject of the present chapter of Isaiah. His boast, "I am God," seems at once to identify him. His "sitting in the habitation (temple) of God between the seas," confirms it. His wisdom is compared to Daniel's: "and Daniel had understanding in all visions and dreams;" was continually visited by angels, and possessed of understanding in the interpretation of mysteries. In perfect harmony with this, Daniel prophesies of Armillus, "A king of fierce countenance, and *understanding dark sentences*, shall stand up. And his power shall be mighty, but not by his own power" (Dan. viii. 23, 24), that is, as Burgh well understands it, by Satanic agency and supernatural powers he shall reach his height of dominion. His wealth offers the next feature. This also is predicted by Daniel. "*He shall have power over the treasures of gold and silver, and over all the precious things of Egypt.*" (Dan. xi. 43.) And before this, "Then shall he return into his land with

great riches." (Ver. 28.) Again, "He shall cause them to rule over many, and shall divide the land (earth) for gain." (Ver. 39.) By "the strangers, the terrible of the nations," that shall draw their swords against him, may be meant the Jews (see Zech. xii. 6, 8; xiv. 14); a position which will be confirmed by the consideration of chap. xviii.

"They shall lay waste thy *brightness*, even unto *perdition*,

They shall bring thee down to the pit," (saith Ezekiel).

"Thy *glory* hath descended into *Hades*," (saith Isaiah).

"Thou shalt die the death of them that are slain *between the seas*," (saith Ezekiel).

"The Lord of hosts hath sworn, saying, I will break the Assyrian in *my land*, and upon *my mountains* tread him under foot,"

is the burthen of the Lord against him by Isaiah. So, likewise, Daniel, after declaring that he shall set his tabernacle "*between the seas* (Dead Sea, Mediterranean, and Sea of Galilee), *in the glorious holy mountain*," adds, "*yet he shall come to his end*, and none shall help him." (Dan. xi. 45.) That he shall die amongst "the multitude of the uncircumcised," has been noticed already, where it has been shown that all nations shall be gathered together by his order against Jerusalem. But this threatening is again amplified in the thirty-second chapter of Ezekiel.

Still further, a dirge is raised over the king of Tyrus, as over the king of Babylon. And, as it seemed probable, from the words which have been noticed above, that the dreaded oppressor of the Church should be a fallen angel, this explicitly teaches it, tells us his station in Eden, his glory, his original rectitude, his fall, his consequent ejection from his post of happiness and power, and, lastly, his final scene of wealth and power on the earth. And this arose from a heart lifted up: if then, even an angel fell by pride, how necessary for man "to walk humbly with his God!" He is represented again as "cast to the earth," in exact accordance with what has been remarked above; and his being made a "public example" is thus prophesied:—"For Tophet is ordained of old: yea, for THE KING is it prepared: he hath made it deep and large; the pile thereof is fire and much wood; the breath of Jehovah like a stream of fire doth kindle it." (Is. xxx. 33.) The astonishment

of the beholders is paralleled in this chapter of Isaiah, verse 16:—

“They that see thee shall wonder at thee, and meditate on thee, and say,

Is this the man that made the earth to shake, that shook kingdoms?”

The spectators cannot but remark the greatness of his might during his three years and a half of empire, and the fierceness of his destructive ambition, that made the whole world a wilderness, as has been already noticed.

His state of punishment is next described, as not buried with honour, like kings in general, but cast into Tophet, amongst the mountains of Jerusalem, “suffering the vengeance of eternal fire,” because he had destroyed the land of Immanuel, and slain his people. Hence, also, his children are to be slain “for their fathers’ iniquity,” and, doubtless, for their own also; for it is added, lest they “rise up, and fill the face of the world with wars.” This cannot be allowed, for, as it is the time of Christ’s reign, “all enemies must be put under his feet,” and all “his foes made his footstool.” Then follows the curse on Rome, which has been already considered.

To complete the awe and importance of the subject, is added the oath of God, that the believers of that day, when ready to faint, and almost supposing that God has forsaken the earth, may have strong consolation in the midst of their suffering, even unto death. As soon as Antichrist is destroyed in Palestine, then shall the yoke for ever be broken from the neck of the Jews. Nor does it concern them alone. “This is the purpose that is purposed on the WHOLE EARTH; And this is the hand which is stretched out on *all nations*.”

The new prophecy following this was given in the last year of king Ahaz. Its first sentiment is a command to all nations not to rejoice (that is, not without fear and trembling), because, even after the mighty evil that had been predicted, something yet more terrible should arise. What can this be, but the scene presented by St. John? We have traced his prophecies up to the glories of the thousand years, during which Satan is bound, and the earth is full of righteousness. But afterwards we are informed, “When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive *the*

nations that are in the four quarters of the earth, Gog and Magog, to gather them together to the battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city (Jerusalem): and fire came down from God out of heaven, and devoured them." (Rev. xx. 7—9.) By this fire it would appear that the earth is burnt up, and then the general resurrection takes place. No wonder, then, that a warning is given to *all foreign nations*, since they all are in danger of again being deceived by Satan, and perishing by the sudden and immediate stroke of the wrath of God.

After this final destruction of the wicked, what remains but that the prophet speak of that "city which hath the *foundations*," whose builder and maker is God," which, as St. John informs us, shall descend on the earth which shall be created after this hath passed away? And what answer shall then be made to those angels whom God hath set over various nations and kingdoms? (See Dan. x.) That it is the pleasure of God to found this New Jerusalem, and to give eternal rest and salvation therein to the poor of his people!

From the foregoing interpretation (if correct, and it invites examination), it will follow, 1st, That Antichrist will be an individual, not a succession of men: 2dly, That he is not the Pope: 3dly, That he is some one yet to arise.

CHAPTER XV.

THE fifteenth chapter begins a new subject—the judgments upon Moab; but it is so obscure, that it is difficult to say anything with certainty. It is probable that it has yet to be fulfilled: as no great and notorious accomplishment of the prophecy has taken place. It would also appear likely that it shall be fulfilled by the "Destroyer of the Gentiles," as Antichrist is called, Jer. iv. 7. Yet thus to affirm appears to contradict a declaration of Daniel: "He (the Wilful King) shall enter also into the glorious land, and many countries shall be overthrown; but there shall escape out of his hand, even Edom and MOAB, and the chief of the children of Ammon." (Dan. xi. 41.) Yet perhaps there will be no contradiction if we suppose that the "*country*" of Moab shall, indeed, escape; but that its

armies, assaulting him, shall be so utterly destroyed that it shall cause the whole breadth of the country to send up one cry of weeping and wailing. "The city of Jassa," says Jerome, "borders on the Dead Sea, which is the boundary of the province of Moab. This, therefore, signifies that even to its extreme borders, the howling of the province shall reach." Procopius adds, "All these cities and villages of Moab which are named, are known even to the present time, all of which were to experience capture by the Assyrians. Ariel also remains (like the rest) to the present day, being the considerable village called Areopolis."

CHAPTER XVI.

"I WILL send forth the LAMB of Jehovah to be ruler over the earth." To prepare the way for the following interpretation, let us take the words of Jerome:—"This is the sense: O Moab, against whom the lion will rage, and of whom not even the remnant will be saved, receive this consolation. From thee shall come the *spotless Lamb* that shall take away the sins of the world, and *rule over the whole world*." That Christ should come from Moab he afterwards explains, by noticing that Ruth was a Moabitess, of whose family sprang David, and, through David, Jesus the Lord.

That the opening verse of this chapter should predict the reign of Christ, is perfectly in accordance with what follows in the fifth verse, where the throne is promised to an Exalted One of the seed of David, who should rule in justice. That he should be called the Lamb of Jehovah is agreeable with other Scriptures, especially with his designation by his forerunner, "*Behold the Lamb of God!*" His dominion shall be universal, as we read in many Scriptures, especially in the seventy-second Psalm, in which is, exactly parallel with this, "He shall have dominion also from sea to sea, and from the river even to the ends of the earth." (Ver. 8.) Under the very title given in this chapter is universal dominion ascribed to the Saviour in the Revelation. "Worthy is the LAMB that was slain to receive *power*."—"Blessing, and honour, and *glory*, and *power* be unto him that sitteth upon the throne, and to the LAMB for ever and ever." (Rev. v. 12, 13.) "These

shall make war on the Lamb (the ten kings and Antichrist, their chief), and the LAMB shall overcome them; for *he* is Lord of lords, and King of kings." (Rev. xvii. 14.)

The second verse refers, I believe, not to the daughters of Moab, but to the daughters of *Zion*, which is mentioned just before. This appears highly probable, from the preceding and following context. From the preceding; because, if it be proved that the first verse relates to the Saviour's return and rule, the second will, with far greater probability, refer to the daughters of his people. But from the subsequent context, the argument is far stronger. The same parties here represented as "cast out of the nest," are addressed as "*my* outcasts," which can signify nothing but the Jews—the fellow-citizens of him who is designated, at the commencement of this chapter, as the Lamb of God. As they are described as being "cast out of the nest," when at the fords of Arnon; this refers with far greater force and beauty to Israel, driven from their own land into that of Moab, than to the daughters of Moab, in whose own native land was the river Arnon. This remark overthrows the hypothesis of those who conceive that this chapter is a supplication on the part of Moab to be received into the land of Israel. But additional and strongly confirmatory evidence is not wanting. If the daughters of Zion be here spoken of, then are these also twice mentioned, and once pointedly addressed by the Saviour. But Jesus turning unto them said, "Daughters of Jerusalem, weep not for me, but *weep for yourselves*, and for *your children*. For behold, the days are coming in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck." (Luke xxiii. 28, 29.) The other passage bears still more directly on the chapter before us. For what is the tenour of the prophecy of Isaiah? First, there is a promise that a mighty king shall come; then follows a description of a flight of females from their homes, in consequence of some desolation which has befallen their land. Next, a command to Moab to offer shelter to these destitute outcasts, and not to betray them to the plunderer and oppressor that shall seek their lives. After the destruction of which oppressor, there shall be a glorious and just ruler on the throne of David.

Now, how exactly does this tally with the prophecy

on Mount Olivet (Matt. xxiv.)? “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place [‘and Jerusalem surrounded by armies,’ Luke], (whoso readeth, let him understand :) [‘then know that the desolation thereof is nigh,’ Luke.] Then let them that are in Judæa *flee to the mountains*: let not him that is on the housetop come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. And *woe unto them that are with child, and to them that give suck in those days!* [‘For these be the days of vengeance, that all things which are written may be fulfilled.’.....‘for there shall be great distress in the land (earth), and wrath upon *this people*,’ Luke.]” Soon after which follows the promise of the Saviour’s appearance, and an intimation of joy to his people, that then is the time for *them* to rejoice.

The application of this text will be seen more clearly, if it be remarked that the “abomination of desolation,” spoken of by Daniel, is that set up by Antichrist (of which, on a future occasion, I may have somewhat more to say) in the rebuilt temple of Jerusalem. The time of this attempt will be, when he marches suddenly against it, and, as our Lord declares, “shall compass it with armies.” See the clearness with which this is prophesied by Ezekiel, in his thirty-eighth chapter (corrected in places by the Septuagint):—

“Son of man, set thy face against Gog, and the land of Magog, the chief prince of Meshech and Tubal, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal. And I will gather thee, and all thy forces, horses and horsemen, all clad in breastplates, a great company, with bucklers and helmets, and swords: Persia, Ethiopia, and Libya, all of them with shields and helmets: Gomer, and all his bands; the house of Togarmah from the ends of the north, and all his bands: and *many nations* with thee. Prepare thyself, thou, and all thy company that is assembled unto thee, and thou shalt be my advanced guard. *After many days* shalt thou be prepared, and in *the latter years* shalt thou come into the land that is turned away from the sword, and is gathered out of many people, against *the mountains of Israel*. Thou shalt ascend and come like a storm, and thou shalt be like a cloud to cover the land, thou, and all thy bands,

and many people with thee. Thus saith the Lord God : It shall also come to pass in that day, that thoughts shall come into thy mind, and thou shalt devise a wicked device : And shalt say, *I will go up to the land of unvalled villages* ; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, To take a spoil, and to take a prey ; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations which have gotten cattle and goods, and dwell in the centre of the earth."

We see, then, why Israel is to flee. Because Antichrist shall come up against Judæa and Jerusalem, with the mighty armies and nations above enumerated, and shall besiege and spoil the whole land suddenly, swiftly, in a time of peace. For it would appear that Israel has at this time received him for their Messiah, and dwell in security under his expected protection. Hear the Psalmist describing that day of terror, Psalm lv. : "He hath put forth his hands [Prayer-book version, 'made war,'] against such as be at peace with him ; he *hath broken his covenant*. The words of his mouth were smoother than butter, *but war was in his heart* : his words were softer than oil, yet were they drawn swords." (Ver. 20, 21.) In this time of seeming peace, then, he spoils the whole land, and compasses Jerusalem on the north and west. Because of his speedy approach, therefore, unless the Jews flee with all their might at the very first alarm, none will escape. And, because the north and west sides of Jerusalem will be first enclosed, therefore Israel is bid to flee *to the mountains*, that is, to the west and south, and the nearest point would be to flee to the mountains of *Moab*. So swift must be this flight, that prayer is to be made that it be "not in the winter, nor on the Sabbath-day." Hence, also, the woe "to them that are with child, and to them that give suck in those days." But this the prophecy supposes already accomplished. Some of the daughters of Zion have escaped to the land of Moab, and the fords of Arnon. Because of their desolate condition, ejected from their country in haste, the prophet beautifully likens them to "wandering birds cast out of the nest." With these outcasts Moab is commanded to deal mercifully, and to conceal them ; at mid-day making her shadow of protection

like the night, and not, at the charge of Antichrist, delivering up the fugitives. For soon, they are taught, this Wilful King, who is described under his true characteristics as a "destroyer," "oppressor," and "spoiler," and the "ruler that tramples" in scorn "on all the earth," shall "come to his end, and none shall help him." It would seem that to this command of Jehovah Moab will attend, and refuse to deliver up the outcasts, not, indeed, from the fear of God, but through "*pride*." (Ver. 6.) Hence Antichrist "enters his coasts," and "on his vintage and summer-fruits the destroyer" falls; and his armies cause such slaughter, that lamentation and wailing shall be heard in the places mentioned by the prophet. Similar to the interpretation here given is the comment of Jerome on verse 3:—"In the clear daylight and open flight of my people, be thou as night and darkness, and betray not the wanderers. And why he spoke thus, he immediately proceeds to say. 'Mine outcasts shall dwell with thee.' For Jerusalem being laid waste, and all Judæa, which is on the borders of Moab, my people shall flee to thee. Be thou, therefore, their hiding-place, nor fear the assault of the desolator, for as dust he shall soon pass away; and the devastator of the whole earth who trod it down, and subjected it to his feet, with the blowing of the wind shall perish." He also (which is of material moment) notices that this interpretation of the chapter before us was the one common amongst the ancient Christians, though he affixes to it his mark of displeasure: "Some *explain this passage of Antichrist*, as thinking that the saints at that time, because of the nearness of the city of Jerusalem, shall pass over to the Arabians, and that now a command is given that they should not betray those who flee to them." Again he adds, on verse 5, "Others understand this of Christ. The dust of *Antichrist* being removed, and the desolator being taken away, who trampled on the whole earth, Christ the king shall come, who shall sit on the throne of David, and in the day of judgement shall give to every one according to their deeds."

CHAPTER XVII.

THE seventeenth chapter refers, it would seem, to the same times. This appears from its being the day of Israel's

trouble and humiliation, "when the glory of Jacob shall fail," and his numbers shall be so decreased that, in place of being as the stars that cannot be reckoned, and as the sand on the sea-shore, there shall be only a small remnant, such as the gleaner might gather in his hand, or as might be found on the olive-tree, when its fruits have been collected. This great final devastation of Israel, we are informed in other places, shall take place under Antichrist. "Except those days should be shortened, said the Lord, there should no flesh be saved." But St. Luke, in a verse quoted before, assures us that there should be "wrath on *this people*" of the Jews, at the same time that there shall be distress in the earth. Yet this time of the cutting short of Israel's numbers will be also the time of their returning to him that smote them. Hence the 7th verse declares that "in that day a man shall trust in his Maker, and his eyes shall have respect to the Holy One of Israel;" that is, as Jerome observes, to Christ; for "without him was not anything made that was made," and the apostles several times call him the "Just One." St. Peter, in particular, quotes, as belonging to the Saviour, the prediction of David which styles him "the Holy One." But before this day the cities of Judæa shall be desolate, which we have observed was prophesied above in the sixth chapter. And the cause is doubtless to be found in the irruption of Antichrist, and the trampling down of Jerusalem and the whole land, by the Gentile nations under his sway, for the space of three years and a half. Moreover, the circumstance to which the future devastation of Israel is compared, is similar to that here supposed. As the Amorites and Hivites deserted their cities before Israel's conquering armies, so shalt thou desert thine, O Israel, before the mustered nations of Armillus, thy fierce foe! This terrible scourge shall be used because of the rejection of Jesus as the Messiah. "Therefore thou shalt plant faithless plants and an unbelieving seed," which words refer probably to their preference of the false Messiah to the true; the result of which is their last terrible discomfiture. And this is sublimely and briefly depicted in the concluding verses. "Woe to the multitude of many nations!" saith Isaiah: and we have seen that Armillus comes up against Jerusalem with many nations, just before his last overthrow. The same scene is predicted with like sublimity and exact

parallelism by Zechariah, as is noticed by Burgh. "Behold, the day of the Lord cometh, and thy spoil (O Jerusalem) shall be divided in the midst of thee. For I will gather *all nations against Jerusalem* to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of my people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations." (Zechariah xiv. 1—3.) The plagues that shall follow and destroy this multitude are described in the 12th and following verses. Similar is the prophecy of Zephaniah: "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to *gather the nations*, that I may *assemble the kingdoms*, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured by the fire of my jealousy." (Zeph. iii. 8.) In spite, therefore, of their vast multitude, and mighty sounds of war, they shall be destroyed with ease. "Before the morning.....Antichrist and his army is no more!" as in the overthrow of Pharaoh, "The sea returned to his strength *when the morning appeared*.....and the Lord overthrew the Egyptians in the midst of the sea." (Exod. xiv. 27.)

CHAPTER XVIII.

THE meaning of this chapter has been very variously given by those who have interpreted it. I prefer that of Bishop Horsley, as the most literal, consistent with itself, and agreeable to the ancient interpretations and general tenour of prophecy. Dr. Henderson's offends against that great canon of prophecy, which forbids us to regard as of private interpretation that which is of universal import to the Church. The following are some of the Bishop's commencing observations:—

"I set out with considering every one of these assumptions (that the prophecy regarded Egypt; described a heavy judgement; and that the time was close at hand), as doubtful; and the conclusion to which my investigations bring me, is that every one of them is false. First, the prophecy indeed predicts some woful judgement. But the principal matter of the prophecy is not judgement but mercy, a gracious promise of the final restoration of the

Israelites. Secondly, the promise has no respect to Egypt or to any of the contiguous countries. What has been applied to Egypt is a description of some people or another destined to be the principal instruments, in the hand of Providence, in the great work of the resettlement of the Jews in the Holy Land—a description of that people by characters by which they shall be evidently known when that time arrives. Thirdly, the time for the completion of the prophecy was very remote when it was delivered, *and is yet future*, being indeed the season of the second Advent of our Lord.”

A summons is uttered to some mighty nation, situated either towards the east or west of Cush (or Ethiopia), and accustomed to send ambassadors by sea (to all nations), and letters on the surface of the waters, commanding her messengers to go forth. Yet it should be noticed that the first characteristic of this nation is given differently by the LXX., according to whom it should be, “Land of the *winged ships* !”

A commercial and maritime nation is certainly pointed out by these various yet harmonious features. But to whom are the messengers to be sent? Jerome, Horsley, and others, understand the Jews, and it will be seen that the lineaments accord with the historical character of that people. They are “dragged away and plucked”—torn from their native country again and again. They are “a people wonderful from their beginning hitherto.” Moses brings this observation before their eyes in his day. “Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God essayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?” (Deut. iv. 33, 34.) Nor has their singularity and the awe of their history ceased since then. The wonders of Joshua’s day, of the Judges, and the Kings, of the Saviour’s appearance, and their scattering through the world, combined with their present existence still unchanged and unchangeable, confirm their title to be considered the most wonderful people of the earth. To a like effect speaks the Geneva Bible on this clause—“The Jews (are the nation spoken of) who, because

of God's plagues, made all others afraid of the like." They are also "an always expectant nation." Perpetually disappointed in the hope of a Messiah yet to come, still in every country and under every disappointment they are expectant, even to the present day. Yet in spite of their hope of one day ruling the world, they are also "trampled under foot." Who more so than the Jews? Their very name a proverbial expression of insult, their persons despised everywhere, and in former times subjected to every species of ignominy, injury, and death. "Whose land rivers have spoiled." That is, according to Bishop Horsley, whose country kings have frequently plundered. This interpretation seems borne out by chapter viii. 6, 7, nor is there need to prove at length that the country of the Jews has been subject to invading armies. In addition, however, the confirmatory words of Jerome may not be unacceptable—"Go swiftly to the nation of the Jews, plucked up and torn by the Assyrian invasion; to a people once terrible, who were under the rule of God, with whose power none may be compared; to a nation always expecting the aid of God, and nevertheless trodden down by man; whose land, rivers, that is, different kings, have laid waste."

Nor are the messengers to go to them alone; but their cry is to all the nations of the world, to announce to them the appearing as of a banner on the mountains, and the sound of a trumpet. Now as the appearance of a banner and the sound of a trumpet are the signals for an army to gather, so I apprehend are these. We read of both these signals in the Saviour's great prophecy of his return; to which time, as Horsley justly observes, this prophecy reaches. And then shall they see the *sign of the Son of Man* in heaven," whatever it be: whether or not, as the Fathers expected, it signify the cross, which is indeed the emblem of the Son of Man. But the Saviour proceeds to declare, "He shall send forth his angels with a *great sound of a trumpet*, and they shall gather together his elect from one end of heaven to the other." Nor is this all. The coincidence is yet more complete. Isaiah assures us that the message is to *all nations*. St. Luke, immediately before this prophecy of the sign of the Son of Man and of the last trumpet of the Archangel, places "the distress of *nations* with perplexity, the sea and the waves roaring, *men's* hearts failing them for fear;" while St. Matthew adds,

"And then shall *all the tribes of the earth* mourn, and *they shall see* the Son of Man coming in the clouds of heaven with power and great glory."

Respecting the 4th verse there is so much uncertainty, that though Horsley's version is retained in the text, that of the LXX. seems almost equally worthy of reception:—

"For thus said Jehovah unto me,
There shall be safety in my city;
As a cloud in the mid-day light and heat,
And as dew in the day of harvest."

If Bishop Horsley's be preferred, the verse will signify a long withdrawal of the miraculous interposition of God in the affairs of the world. He will sit still in his dwelling place until the inhabitants will think that he has forgotten; that he hideth away his face and will never regard what is done on earth, and *that*, just before God's vengeance shall burst forth like lightning. This is in entire accordance with the tenour of prophecy. "The Lord said unto my Lord, Sit thou at my right hand, till I make thine enemies thy footstool." If the Septuagint version be adopted, the sense will be, that when the banner is thus erected, and the trumpet blown, "Jerusalem shall be a quiet habitation," and the security experienced shall be the more grateful because of the preceding time of great tribulation, even as a cloud is grateful in the midst of the glare and heat of a tropical clime, and, as Jerome observes, "as the dew is pleasant to the panting reaper."

Which of these is to be preferred, as both exceedingly well accord with the analogy of prophecy, is left to the reader's choice.

The 5th verse describes the judgements of God just before the harvest (or ingathering of believers, as the Saviour explains it in his parable of the tares and wheat), upon his professing Church. As at the time immediately preceding harvest, when the vine is in blossom, the husbandman prunes it of its luxuriant and useless shoots, so will Christ deal with his Church; he will send such troubles and persecutions upon it, that all who are mere professors will be severed from it, as the useless boughs by the pruning-knife. The time will come "that judgement must begin at the house of God."

This interpretation is made good by the fifteenth of St. John, "I am the true vine, and my Father is the husband-

man. *Every branch in me that beareth not fruit he taketh away*: and every branch that beareth fruit he purgeth it, that it may bring forth more fruit." Moreover, as Isaiah declares that these useless twigs shall be left to the ravenous bird and the wild beasts, signifying thereby the desertion of the Christian faith by false professors, for the lies and abominations of Antichrist and his seducing spirits, so Paul foretels, that "in the latter days men shall depart from the (Christian) faith," and the Man of Sin shall gather them to his party and to his own dreadful end. "For this cause God shall send them strong delusion that they should believe a lie: That they all might be damned *who believed not the truth*, but had pleasure in unrighteousness." In St. Paul their want of faith is ascribed as the reason of their rejection; in St. John the want of those works which are the evidence of faith.

Yet at that time when the wickedness of man has come to the full, the Lord Jesus shall appear, and then shall his ancient people become glorious in the eyes of the Gentiles, who shall bring them by every mode of conveyance to their native land, and especially to the Saviour's abode on Mount Zion.

The observations of Procopius on this point are here presented to the reader's notice. "After 'the harvest' of the present life, they that are thought worthy of that consummation, shall partake of unmixed divinity, when the separation shall take place of those that are now gathered together in the Church of God. And the superfluous branches of the vine shall be cast for food to the avenging Powers; and the fruitful souls shall attain their expectation from God. But who he is that shall take away and cut off, the Saviour himself declares, setting before us under the figure of a vine and its branches, the good and the foolish, saying, 'I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away.'" Here the writer refers the period spoken of to that succeeding the final judgement, which the concluding words forbid us to admit; for the time specified shall be that of the Jews' return, both locally to "Mount Zion," and spiritually in heart to the faith of Christ; and this were impossible in its former part after the earth is burnt up. With this exception the view of Procopius agrees with that given above.

CHAPTER XIX.

THERE is one passage in the Apocalypse bearing strongly on the chapter before us, which has received little attention, though on it would seem to depend the true interpretation of many of the prophetic visions. It is found in chapter xi. 8.

"The great city, which spiritually is called Sodom and *Egypt*, where also our Lord was crucified." Now this last clause beyond a doubt fixes the city as that of Jerusalem. That Jerusalem is called Sodom, is certain from the very first chapter of Isaiah. But where is it prophesied of under the name of *Egypt*? Is it so entitled in this chapter? There is much evidence in support of it, though it must be confessed that there are serious, or perhaps we should say insuperable, objections against it.

It remains then that this foretells Christ's judgement on the land of Egypt at his return. Nor should it be forgotten that while most of the other nations that were contemporary with Israel in the early ages of the world have vanished, the Egyptians still remain, and doubtless will subserve a purpose in the future history of God's dealing with the world. They are not to be condemned, as Babylon, to a final overthrow and desolation, but are to know the Lord and be known and blessed of him. But here the calamities that shall befall them in the last days are revealed. First, civil war—Egyptian against Egyptian, city against city, kingdom against kingdom. And this probably shall take place at that time of which the Saviour speaks, when

* Dr. Henderson on the first verse of this chapter has the following note. "It is common in Scripture to represent *any great calamity*, or the infliction of a remarkable judgement, under the idea of the coming of the Lord." The passages adduced in support of this are, first, Psalm l. 3. But this Psalm is surely as clear a prophecy of Christ's coming as almost any that can be found. His appearance on Zion (Verse 2). The fire burning before him (2 Thess. i. 8.) His coming to judge (Verse 4). His *gathering the saints* (Verse 5; Matthew xxiv. 31.) Then Christ's plea, first with the righteous, and then with the wicked, all clearly betoken the real day of his coming. The passage in Isaiah will be considered soon. That from St. John predicts "no great calamity or remarkable judgement." And James (v. 8) predicts no "great calamity," other than the last judgement of the ungodly. (See verses 3, 7, 9.)

"nation shall rise against nation, and kingdom against kingdom," the *first* of the signs given of his return: since, from the words that precede, "*the end is not yet*," we gather, that those previously spoken received their accomplishment in the Roman destruction of the Jewish temple.

Next the prophet unfolds the sway of magical superstition to which Egypt was always and still is addicted. That this will be very general the Scriptures foretel. Next is foretold their delivery into the hand of a "cruel lord and fierce king." There is no difficulty in deciding him to be the Wilful King prophesied of above. He is called by Daniel a "king of *fierce* countenance," who stands up "when transgressors are come to the full." (Dan. viii. 23.) That he shall be cruel, is seen (to take but one testimony) from Dan. xi. 44. And, which critically confirms the whole, "He shall have power over the treasures of gold and of silver, and *over all the precious things of Egypt*" (ver. 43), showing that that country is given into his hand.

A dreadful drought is the succeeding judgement. "The river shall be wasted and dried up." With what delight and veneration the Egyptians regard their river is well known. Its waters are, according to the testimony of all travellers, peculiarly pleasant. Not only so,—almost the existence of Egypt depends upon its annual overflow, as it never rains there; hence the extent of the calamity may well be imagined, should such an event occur; and its effects are here graphically foretold. As once in the days of Moses, its waters "were turned into blood, so that they could not drink the waters of the river," so in that day, its waters shall be wasted, and fail. And as then, "the fish that was in the river died;" so the same is implied here also from the mourning of the fishermen, whether anglers, or the casters of nets. And as then, "the Egyptians digged round about the river for water to drink, for they could not drink of the water of the river," so here it is threatened that "the Egyptians shall drink sea water." Is not this the time of which it is prophesied in the Apocalypse, "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the

third part of the waters became wormwood; and *many died of the waters, because they were made bitter.*" (Rev. viii. 10, 11.) But you do not mean to say, that the star shall actually fall, and the waters become bitter? Astronomy has marked out the paths of the stars, and we know their courses, and are confident that such a thing could not take place? It shall be seen one day, whether God is able to accomplish his word or no. "If it be marvellous in the eyes of the remnant of this people in these days, *should it also be MARVELLOUS IN MINE EYES? saith the Lord of hosts.*" (Zech. viii. 6.) "Fearful sights and great signs shall there be from heaven."

At these fearful judgements the heart of Egypt shall fail, and its wise men seek in vain to discover their causes, yet shall not return to him that smote them. "And the rest of the men which were not killed by these plagues yet *repented* not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass." (Rev. ix. 20.) On this passage Jerome remarks, that at Zoan or Tanis the miracles of Moses of old time were wrought. He then proceeds. "That Memphis also was given to magic arts, traces of the old error even to the present time show. And this briefly indicates, that when the Babylonian invasion comes, all the counsel of the magicians and of those who promised the knowledge of future things are convicted of folly."

But the coming of the Lord Jesus himself, when on a swift cloud he passes through Egypt, and "causes the heart of Egypt to melt within her," shall produce a lasting effect of good; for then shall the "Spirit be poured out from on high," and the Egyptians at length shall believe, and the pillar and altar spoken of be erected. And because the tongue of the Egyptian sea is dried up by the hand of God, therefore the highway between the three countries of Egypt, Assyria, and Palestine, will be open. And then will the blessing of the Saviour rest on the land in which for a time he tarried, when the Father "called his Son out of Egypt." And he shall say,

"Blessed be my people, Egypt;
And Assyria, the work of my hands,
And Israel mine inheritance."

That the interpretation here given was the original idea

entertained by the ancient Church, the following comments of Jerome on the 19th, 23d, and 24th verses will show. "From this place to the end of the 'vision on Egypt,' both Jews and Christians understand the coming of the Christ, but *they* put off their views to the future, *we* hold them to be now accomplished." Then he adds, speaking of the pillar's erection, "It shall be for a sign and a testimony, that is, of the Saviour's passion. Then they who believe, when the Egyptians combat with Egyptians, and a man fights with his brother, and city goes to war with city, when *the time of persecution shall have come*, (how exactly accordant with the Lord's prophecy on Olivet!) will implore the mercy of the Lord, and he will send them immediately a Saviour, that is, Jesus; for the word [Saviour] becomes [Jesus] in Latin."

On the 23d verse, though as usual he disapproves, he remarks: "Some of our people refer this to the thousand years, and after the Jewish fashion, decide that it shall take place in the consummation of the world, when Antichrist coming from Assyria shall have possessed *Egypt* and *Ethiopia*."

On the 24th verse his observation is as follows: "Then shall it be said by the Lord, Blessed is my people of Egypt, when not Moses, but Christ the Lord ruling, endless thousands of men shall fill the deserts, and Pharaoh being drowned [Antichrist being destroyed as was Pharaoh], they shall say in the desert, 'Let us sing unto the Lord: for he hath been exalted gloriously, the horse and his rider hath he cast into the sea.'"

CHAPTER XX.

THE meaning of this prophecy as bearing on the future (for all prophecy not having a notorious fulfilment is, I apprehend, to be considered as having yet a future reference) is by no means evident: yet it is intended probably to foretel to the Jews the certainty of their falling under the power of the Assyrian, the burthen of so many prophecies; in spite of their dependance upon Egypt for aid. This the prophet was directed to make known to those of his day, by walking naked for three years, in the condition in which captives were driven like beasts before their conquerors.

This passage is decisive against those who hold the theory that in the announcement of time in prophecy, a day stands for a year, and a year for 360 years. And on this point I am happy in being able to coincide with the learned writer on Isaiah who has just preceded me. "Every statement," he says, "which has been made to show that Isaiah did not appear in this symbolical state for the space of three years has proved abortive, being contradictory of the plain statement of the text." It is still more directly contradictory of the Septuagint, which, after all, is probably the true reading. "As my servant Isaiah hath walked naked and sandal-less three years, so for three years shall there be signs and wonders to the Egyptians and Ethiopians."

Thus was Isaiah to foretel to the Jews that the Egyptians and Ethiopians, on whom they placed their hopes of support, should be led captive by the Assyrian. And how naturally and clearly does their reflection, as given by the Septuagint, follow? "Behold, we trusted to flee unto *them* for succour, who could not deliver *themselves* from the King of Assyria; and how then shall *we* escape?"

CHAPTER XXI.

THE first vision of this chapter contains the execution of God's vengeance against Babylon. It received its first accomplishment in the taking of that city by the Medes and Persians, who are here mentioned by name. But as there is a Babylon yet to be destroyed, so the vision has yet a future fulfilment in the destruction of Rome. This will be seen from the entire accordance of this chapter with the fiftieth and fifty-first chapters of Jeremiah, and the agreement of each of these with themselves, and with the seventeenth and eighteenth chapters of Revelation.

The time predicted is, I suppose, that day when Antichrist, and Rome* as the seat of the Roman Catholic religion, are jointly ruling the earth. But this joint rule will displease the Wilful King, whose ambition will spur him on to universal lordship: and he will command his ten tributary kings to destroy her. He has already begun to scorn and to destroy, but has not yet reached his heighth

* That Rome will yet fulfil the prophecy of Revelation by becoming an immense city of traffic, and will again rule over the world, see Burgh on the Revelation.

of power, nor till this capture of Rome as the seat of an independent power, will he be most probably entitled "the King of Babylon." So dreadful are these times of trouble, that the prophet compares it to a southern tempest violently sweeping along. The blasphemy and violence and persecution are such, that Isaiah vividly describes his keen pain and anguish at the sight of God's people mercilessly massacred, both by Rome and Antichrist. For the mystical Babylon just before her overthrow is described as "drunken with the blood of the saints;" as it is also said of Armillus, that the "saints were given into his hand." That these two independent powers will join to destroy the saints, though hating each other in heart, is seen by the example of Herod and Pilate, who "though before they had been at enmity between themselves," united in putting Jesus to death.

But as then, the Most High soon after made the one of these parties execute his vengeance on the other, so will it be in that day. After they have thus agreed to destroy God's saints for a time, Armillus, as we have seen, becomes jealous of Rome, and designs to put an end to her power.

This is the next scene of the prophetic vision.

"Go up, Elam! besiege, ye Medes!

All the groaning of her captives I have made to cease.

Prepare the table, set the watch; eat, drink;

Rise, ye princes: seize the shields!"

How strikingly is this in unison with Jer. li. 11, 27, 28.

"Make bright the arrows; gather the shields:

JEHOVAH hath raised up the spirit of the kings (king, LXX.) of the Medes,

For his purpose is against Babylon to destroy it.

Because it is the vengeance of JEHOVAH,

The vengeance of his temple." (people, Sept.)

Ver. 27, "Set ye up a standard in the land (earth),

Blow the trumpet among the nations;

Prepare the nations against her,

Call against her kingdoms,

Ararat, Mimri, and Aschenaz."

The last lines, according to the LXX., run thus—

"Commission against her the catapults,

Cause cavalry to come against her like a multitude of locusts;

Enlist nations against her,

THE KING of the Medes and *of* OF ALL THE EARTH,
His rulers, and all his generals,
And his forces of all the earth."

In these two remarkably accordant passages, we have the forces arrayed against Babylon, under the command (as Isaiah states) of *Princes*. In the prophecy of Jeremiah we find that these princes are "rulers" subordinate to the "King of the Medes and *of all the earth*."

This is confirmed and expounded yet further by St. John, who foretels that these princes shall be ten in number, who shall rise up at the breaking in pieces of the Roman empire. "The ten horns which thou sawest are *ten kings*, which have received no power as yet; but receive power as kings one hour with the Beast. These have one mind, and shall give their power and strength unto the Beast. . . . And the ten horns which thou sawest upon the Beast, these shall hate the whore, and shall make her desolate and naked, and burn her with fire. For God hath put it into their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." (Rev. xvii. 12, 13, 16, 17.) But the coincidence between St. John and Jeremiah must be drawn yet closer. St. John calls her in the second verse of this chapter, "The great whore, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." Such are also the words of Jeremiah in the same chapter, "Babylon hath been a *golden cup in the Lord's hand, that hath made all the earth drunken: the nations have drunken of her wine*, therefore the nations are mad." And as St. John heard a voice bidding the Lord's people depart out of her, so in the sixth verse of the chapter of Jeremiah above mentioned, an exactly similar command is given. And as St. John declares that the ten kings "shall burn her with fire," so does Jeremiah affirm in the 30th verse, "*They have burned her dwelling-places: her bars are broken.*"

But to return. Whilst thus on his watch-tower, the prophet heard a long narration, which he was not suffered, we may suppose, to write; as St. John was forbidden to narrate what the seven thunders uttered. He is then directed to call Uriah the priest, one of the witnesses to the birth of Maher-shalal Hash-baz. The purport of this is

mentioned by Theodoret: "Take Uriah as your companion, for in the mouth of two or three witnesses shall every word be established." He then declares that after standing on the watch day and night he beheld the rider of the chariot drawn by the two animals approaching. The charioteer then declares the issue of the expedition of the ten kings.

"Fallen, fallen is Babylon, and all her images,

And all the idol-works of her hand are crushed to the earth."

As this is precisely similar to the announcement of St. John, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication;" which is made by an "angel," so is it probable that the charioteer of Isaiah is an angel also. A like declaration of God's wrath upon her is made Jeremiah li. 8, "Babylon is suddenly fallen and destroyed: howl for her." And in Jeremiah L. 2, "Publish, and conceal not; say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; *her idols are confounded, her images are broken in pieces.*"

"The vision against Idumea." This prophecy is extremely obscure, but a passage in the before mentioned fiftieth of Jeremiah appears to throw much light on this short vision. After the declared judgement of God on Babylon, and the coming up of the nation from the north to destroy her, it is said, "In those days, and in that time, saith Jehovah, *the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go and seek the Lord their God.*" (Ver. 4.) "*Unto Zion shall they inquire the way, setting their faces thitherward; and they shall come and flee for refuge to the Lord their God, for the everlasting covenant shall not be forgotten.*" (Septuagint translation of ver. 5.) Hence the inquiry appears to be that of the Jews asking of the prophet, whilst captive in mystical Babylon, What is written concerning them; with the prophet's exhortation to return to Jehovah whom they had so long forsaken. Perhaps it refers to that time of which St. John speaks immediately before the passage last quoted: "I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; *for the hour of his judge-*

ment is come." (Rev. xiv. 6, 7.) "The morning cometh, and also the night," thus explained by Jerome, "The morning cometh to my people, and night to the nation of the Edomites: to the one will I give light, you will I leave in darkness." He mentions also, which is certainly true, that the Jews by Idumea, or Edom, understand Rome, though not as he supposes from the resemblance of the Hebrew letters in the two words: E-D-o-M and R-o-M-e; the D and R being in Hebrew exceedingly like each other. But Raymund Martin in his Pug. Fid. more truly remarks, "The Jews call the Romans the sons of Esau. In innumerable places in the Talmud they are called sometimes Esau, sometimes Edom, or Seir, or the sons of Esau, and Rome is called Mount Seir, or the Mount of Esau. In Obadiah, 'And saviours shall arise on Mount Zion.' 'That is,' says Rab. Solomon, 'It is to teach that the kingdom of God shall not be perfect till he hath taken vengeance on the impious Esau.' Rabbi Solomon in his note adds, '*This is Rome.*'" Still further, "Kimchi," remarks De Rossi, "in the 'Soncinensian,' Ed. of 1486, and the 'Ulyssiponentian,' of 1492, reads 'not Edom but *Rome*.' And according to the words of our Rabbins of blessed memory, in the book of Rabbi Meir, they found it written, 'The burden of Dumah is the burden of *Rome*.'"* In a succeeding note De Rossi further remarks, on finding one of his codices reading רומה, "It is indeed remarkable that this, *which is the ancient interpretation of the Jews*, the extreme resemblance of the two letters (ד and ר), and the great likelihood of mistaking them, should not have occasioned this various reading to be found in more MSS."

† The vision of Arabia is, I conceive, a further enlargement of the vision respecting Moab. The vision of Moab presented to us the Israelites driven by Armillus out of their native land. Here they are represented again as on their road to Arabia; and the place of their lodging on their flight is predicted. The Arabians are commanded to bring the weary and thirsty fugitives bread and water: which command Jehovah will doubtless at the time put it into their hearts to fulfil. Because of the omission of this act of kindness and hospitality, God was very indignant against Moab in the days of Moses. "An Ammonite or Moabite shall not enter into the congregation of the Lord, even to the
וּבְדֶר רִזְלָה בְּסִפְרוֹ הִי מֵאִיר כְּתוּב מֵשָׁא דוֹמָה מֵשָׁא רֹמִי

tenth generation shall they not enter into the congregation of the Lord for ever, *Because they met you not with bread and water, in the way when ye came forth out of Egypt.*" (Deut. xxiii. 3, 4.) The fugitives here spoken of are represented as escaping, because of the multitude of the slaughtered and the horrors of war, as it was shown above, will be the case when the Wilful King makes his treacherous and bloody expedition against Judæa and Jerusalem.

Jerome's remarks on the 15th verse are as follows: "Therefore it is now predicted to the Jews who shall be able to escape the Babylonian siege, and after the desolation of the whole province, to cross over to the neighbouring desert, that they shall dwell in the solitude of Arabia, in the path which leads to their brethren." [Dodanim, he observes, signifies "relations."] "And again his discourse is turned towards the Ishmaelites, and he exhorts them to mercy, 'Run ye, and carry water to meet your brethren, weary and in danger of death from burning thirst, for so great is the heat of the sun, that except you aid them, they must perish in the desert; and bring, not only water, but bread to the fugitives, that those whom the siege has ruined, your mercy may relieve.' And at the same time, he adds the reason why he bids them do these things. They have fled from the sword of Babylon, they have fled from the bows of the Elamites, they have fled from the battle nigh at hand."

CHAPTER XXII.

THIS vision begins in the spirited and poetically abrupt manner of many of the prophecies, as if the prophet saw before his very eye the scenes described. He beholds here the whole city of Jerusalem gone up to the house-tops. For what reason? The answer to this must contain a reply signifying the general bearing of the whole. It represents, I apprehend, the great final siege of Jerusalem by the Destroyer. The inhabitants have run to the house-tops to see the invader's troops advancing: which is the very position in which our Lord supposes that some of the inhabitants at that day would be found. "Let him which is *on the house-top* not come down to take anything out of his house." (Matt. xxiv. 17.) Yet it is said, that

"the slain are not the slain of the sword." Probably this intimates that many will die outright with fear: perhaps also with hunger and pestilence, which the Most High may send during the siege. But the next verse describes the capture, the binding together of the rulers and the prisoners of various kinds, with the flight of the men of war, such as took place in the siege of Jerusalem by Nebuchadnezzar. (2 Kings xxv. 4.) That day will be eminently "a day of trouble," indeed "*the day of GREAT TRIBULATION*," especially to Israel, as has before been shown by the quotation from the twenty-first chapter of St. Luke. So Jeremiah xxx. 5—7, describes it, "For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it; it is even *the time of Jacob's trouble*; but he shall be saved out of it." It is also a day of wandering on "*the mountains*:" for thither Christ has directed all those who believe in him to flee in that day, as has been noticed above. Next, the nations by whom the infliction is wrought are brought before the reader; and subsequently their searching into every house for spoil, and their discovering the measures taken by the inhabitants of Jerusalem to stand the siege.

Yet in spite of this terrible calamity of their being besieged by so many nations, a spirit of recklessness instead of sorrow will seize on the Jews, and they will say in the voluptuary's despair, "Let us eat and drink, for to-morrow we die." A similar desperation appears to have seized that nation during the siege by Titus. Yet such conduct is highly displeasing to God: for such a providence is a call to a people on the part of Jehovah to mourn, and humble themselves. Whence we learn that national humiliation under national judgements is an evident duty. St. Paul, by having quoted this passage in the magnificent chapter on the resurrection, has reproved this mirth of reckless despair. He hath set forth there the life beyond, and the resurrection as the gate that leads to it. Were this life the only existence, then when we fell into deep calamity, we might perhaps be excused for saying, Our life is cut short, and darkness has enveloped its future; let us enjoy

the little pleasure which is in our grasp, for to-morrow we shall be no more. "But now hath Christ risen from the dead, and become the first-fruits of them that slept." Hence there is a resurrection of the flesh, and a judgement-day, in which the deeds of man shall be finally recompensed.

The 15th verse introduces a new subject: the reproof of Shebna the steward. He is accused of unbelief and pride: of pride, in hewing himself a tomb on high in the rock, like one of the kings, and, as Procopius adds, in inscribing over it, "The sepulchre of Shebna," which seems not improbable. He is also rebuked for unbelief in gathering to himself riches, and priding himself in his dress, and chariots, and a crown, in a land which God had threatened to devastate. Hence he should be cast out into a wide and foreign land, and there should die. This, the Jews tell us, took place soon after the embassy of Rabshakeh to Hezekiah. Shebna was terrified, they say, by the boastful speeches of Rabshakeh, and leaving Jerusalem went over to the Assyrian monarch. However this be, when his removal should take place, it was foretold that "Eliakim, which was over the household," should take his office and stewardship.

But this is only the primary and private interpretation. It is easy to see, indeed difficult not to see, that far higher truths are contained herein. The notice of the key of David, which is by our Lord Jesus Christ appropriated to himself (Rev. iii. 9), shows that the passage before us is a prophecy of him. Whence it is lawful to argue, that as one is to be cast down, and the other who is to succeed is the Christ, so, by parity of reason, he who is to be cast down is Antichrist; who, like Shebna, shall be remarkable for his crown, and chariots, and shrine (*παστοφοριον*). Next the very word Eliakim, as Eusebius notices, conveys an intimation of Christ. "The Lord shall cause him to rise," is its meaning, and the *resurrection* of Jesus is the very declaration on the part of God that he is the Son of God;—the seed of David that shall sit on his father's throne, according to the argument of St. Peter in his first sermon.

To none but him can the prophecy allude—

"I will clothe him with thy robe,

And I will set on him thy crown with power,

And thy stewardship (or government) will I commit to his hand.

And he shall be a Father to the inhabitants of Jerusalem,
And to the house of Judah."

And I will lay the key of the house of David on his
shoulder,

And he shall open, and none shall shut;

And he shall shut, and none shall open:"

with the succeeding words. And accordantly with the whole tenour of prophecy, *then* shall the Traitorous King that has usurped his name and place be cut off, "and the glory that was upon him shall utterly perish;" for the "Lord shall consume him with the spirit of his mouth, and destroy him with the brightness of his coming."

"To those of that day," says Procopius, "was Shebna a type. But Eliakim (which being translated signifies the resurrection of God) was a figure of the new priesthood, which the resurrection of our Saviour hath instituted in his Church throughout the world. For Christ is called 'high-priest' in the place of them, as was Eliakim in the place of Shebna. But Christ being high-priest, no one shall contradict him, as it is written, 'The Enemy shall not gain an advantage over him, the Son of Wickedness [Man of Sin] shall not hurt him.'" (Psalm lxxxix. 22.)

CHAPTER XXIII.

THE SENTENCE OF TYRE.

As the original and literal Tyre has long ago been destroyed, and her part in the fulfilment of the prophecies long since accomplished, it may be asked by some, what further interest has the Church in the prophecies respecting her? To which be it replied, that the Scripture has taught us, that under the name of a city or country of old, a city or country of modern times may be intended. This the Apocalypse asserts respecting Jerusalem and Rome. In this way only it appears can the intimations left unfulfilled by the literal Tyre be accomplished. But in thus applying the prophecies respecting Tyre to modern times, a great difficulty has been felt, from the apparently opposite statements made respecting her. And though it is certain that the fault is in the interpreter, and not in the prophets, yet the difficulty of reconciling them remains the same. With diffidence, therefore, the conclusions derived from investigation of the subject are presented to the reader.

It has been already intimated, that by Tyre we are probably to understand Rome. But against this conclusion a formidable objection will probably at once start up in the mind of the reader. Tyre was the "merchant city" of old time, but Rome has never been noted for her commerce, at least in modern times. Now the same objection applies with equal force against interpreting the "Babylon" of the Apocalypse to signify Rome. And if this objection be overruled by all commentators, and the description be thought nevertheless to apply to her with the most evident clearness, then is the same objection against her description under the name of Tyre overruled also.

But further, those who have perused Burgh's "Exposition of the Revelation," and are satisfied with his literal scheme of interpretation, will be apt to think with him, that Rome has yet to become the mightiest of merchant cities, as renowned for traffic, as she was once for arms. If ever again she assumes power over the world, as prophecy seems evidently to foretel, then it would seem necessary or inevitable that she must become great by commerce. It may be, indeed, apparently absurd to assert this, and contrary to all human probabilities; but surely the very glory of God is to foretel that which the keenest sagacity of man could not discover. It may be safely left thus. If "it is written" it shall certainly be accomplished; and if "Babylon" be Rome, it is certainly predicted that Rome shall be mighty in commerce.

Let us, then, compare the features of Tyre and Babylon as delineated by inspiration, and see if they do not even minutely accord. For thus by proving the prophetic Tyre to be identical with the prophetic Babylon, the end will be attained to all who believed Babylon to mean Rome.

Let us, then, set side by side the twenty-seventh of Ezekiel, and the eighteenth of the Apocalypse. The first point of resemblance is the "lamentation to be taken up for Tyrus," who is described as "a merchant of the nations for many isles." This is paralleled in Revelation by the dirge of the angel, "Babylon the great is fallen, is fallen;" and the announcement, that "the merchants of the earth are waxed rich through the abundance of her delicacies." (Verses 2, 3.)

Next note the pride of Tyrus, "O Tyrus, thou hast said, I am of perfect beauty." So St. John, "She saith

in her heart, I sit a queen, and am no widow, and shall see no sorrow." (Verse 7.) Then follows in Jeremiah a description of Tyre apparently under the figure of a ship, represented as composed of the most costly materials. "Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee." This greatly resembles the description of the mystic Babylon, "The woman was arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls." (Chap. xvii. 4.) Succeeding which, the prophet gives an enumeration of the various nations with which Tyrus had commerce, and the commodities that they imported. This list is wonderfully similar to St. John's description of the wares brought to Babylon,—“The merchandise of gold, and silver, and precious stones, and of pearls, and of fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.” The same nearly are said to be the commodities of Tyre: “gold” is brought her by the “merchants of Sheba and Ramah” (ver. 22); “silver,” by the men of Tarshish (ver. 12); “precious stones,” by the merchants of Sheba and Ramah; as we also read of Syria bringing “emeralds, and coral, and agate.” (Verses 22 and 16.) “Purple, fine linen, and silk, and scarlet,” are the next commodities mentioned in Revelation. These answer to the “brodered work and fine linen” of Syria, the “blue clothes, and brodered work, and chests of rich apparel” of “Haran, and Canneh, and Eden, and the merchants of Sheba, Asshur, and Chilmad.” (Verses 23, 24.) “The thyne wood, and ivory, and precious wood,” is paralleled by the “horns of ebony and ivory” of verse 15, while in verses 5 and 6 we read of “fir-trees of Senir,” “cedars of Lebanon,” “oaks of Bashan,” and “benches of ivory.” The “brass, iron, and marble,” of the Apocalypse correspond with the “silver, iron, tin, and lead,” of Tarshish, and the “vessels of brass,” brought by Javan, Tubal, and Meshech. (Ver. 13.) “Cinnamon, odours, and frankincense,” answer to the “chief of all

spices" of Sheba and Raamah, and the "cassia and calamus" of Dan and Javan. (Ver. 19.) The "wine, and oil, fine flour, and wheat," are enumerated as the produce of Judah and Damascus in verses 17 and 18. The "beasts, and sheep, and horses," are found mentioned as the importations of Arabia and Kedar, with those of the house of Togarmah. (Verses 21, 14.) That "chariots" are implied also among the merchandise of Tyre is evident from the words of ver. 20—"Dedan was thy merchant in precious clothes for chariots;" where the LXX. have "in choice beasts for chariots." There yet remain but two articles of the list unnoticed—"slaves and the souls of men." But here also there is a correspondence—"Javan, Tubal, and Meshech, they were thy merchants: they traded the *persons of men*." (נפשי אדם; 'ψυχας ανθρωπων,' LXX.; 'ψυχας ανθρωπων,' Rev.)

After this description of the wealth of Tyre succeeds the account of her destruction: and here the parallelism between Ezekiel and Revelation is so striking, that the texts are set side by side for inspection:—

The suburbs shall shake at the sound of the cry of thy pilots. And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land; and shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast dust upon their heads, they shall wallow themselves in the ashes; and they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing. And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, "What city is like Tyrus, like the destroyed in the midst of the sea? When thy wares went forth out of the seas, thou filledst many peoples: thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise." All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their

And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, "What city is like unto this great city!" And they cast dust on their heads, and cried, weeping and wailing, saying, Alas! alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour she is made desolate.

"Alas! alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought."

And the kings of the earth shall bewail her, and lament for her, when they see the smoke of her burning, saying, Alas! alas! that

countenance. The merchants among the nations shall hiss at thee; thou shalt be a terror (LXX. "perdition"), and never shalt be any more. (Verses 28—33, 35, 36.)

great city Babylon, that mighty city, for in one hour is thy judgment come.

And the merchants of the earth shall weep and mourn over her.

Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

So complete a coincidence we may safely argue could not be the effect of chance, but the harmonious account of the destruction of the same city by two of the inspired penmen. To this comparison might be added that also of the fifty-first chapter of Jeremiah, which agrees remarkably with the chapter of Revelation referred to, but as this would render the investigation prolix, it is left to the reader's own discovery.

But by whom is this great catastrophe to be effected? We are informed in the former chapter of Ezekiel, "Behold, I will bring upon Tyrus Nebuchadnezzar, king of Babylon, a king of kings, from the north, with horses, and chariots, and horsemen, and companies, and much people." (Verse 7.) His military operations are then described, and the result, "he shall enter into thy gates; with the hoofs of his horses shall he tread down all thy streets: he shall slay thy people with the sword." (Verses 10, 11.) This prophecy was doubtless fulfilled primarily by the siege and destruction of Tyre under the literal Nebuchadnezzar; but as it has been shown, that one is hereafter to arise of whom Nebuchadnezzar is only the figure, we are justified in assuming that this has yet ultimately to be accomplished by the "Destroyer of the Gentiles." Nor is the account of the destruction of Babylon in the Apocalypse at all inconsistent with this. That sacred book declares, that the ten kings of the Roman empire in its future divided state, "shall receive power as kings one hour with the Beast. *These have one mind*, and shall give their power and strength unto the Beast. And the ten horns which thou sawest upon the Beast, these shall hate the whore, and shall make her desolate, and shall eat her flesh, and burn her with fire. For God hath put it in their hearts to fulfil his will, and to agree and give their kingdom unto the Beast, until the words of God shall be fulfilled." (Rev. xvii. 12, 13, 16, 17.)

These two predictions are, therefore, easily reconciled. As these ten kings agree with Antichrist, and use their forces to advance every will of his, conjointly with him, therefore Ezekiel notices the destruction of Tyre as the effect of the wrath or ambition of the "Wilful King," while St. John regards principally the instruments of it; to which let the testimony of Jeremiah be subjoined (chapter xlvii. 2),—"Thus saith the Lord; Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land (earth), and all that is therein; the city, and all them that dwell therein; then the men shall cry, and all the inhabitants of the land (earth) shall howl. At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands; because of the day that cometh to spoil all the Philistines ('foreign nations,' LXX.), and to cut off from Tyrus and Zidon every helper that remaineth." But there is one remarkable part of the destiny of Tyre which has not yet been noticed by any of the passages adduced; her destruction *by fire*. This is supplied by Zech. ix. 1—11, in which some of the readings of the LXX. are adopted in preference to the Hebrew. "The burthen of the word of the Lord in the land of Hadrach and of Damascus his sacrifice; for the Lord hath the oversight of man, and of all the tribes of Israel, and of Hamath, with its coasts, Tyre and Sidon, though they be very wise. And Tyrus hath built herself a stronghold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold, Jehovah will cast her out, and smite her power in ('into,' LXX.) the sea, and *she shall be devoured with fire*. And aliens shall dwell in Ashdod, and I will cut off the pride of foreigners. And I will take away their blood from their mouth, and their abominations from the midst of their teeth; but he that remaineth, even he, shall be for our God, and he shall be as a governor ('captain of a thousand,' LXX.) in Judah and Ekron as a Jebusite. And I will encamp about mine house because of the army, because of him that passeth by, and him that returneth: and no oppressor shall pass through them any more; for now have I seen (the oppressor) with mine eyes. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh to thee; he is just, and

having salvation; lowly, and riding upon an ass, and a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace to the heathen, and his dominion shall be from sea to sea, and from the river even to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." In this passage more verses are quoted than are absolutely necessary, because the author could not deny himself the pleasure of pointing out to his readers how exactly this prophecy, in its broad bearing, agrees with the landmarks already laid down. The first and second comings of the Lord are here blended, as is commonly the case: but the part which refers to his meekness, and his sitting on an ass and its colt, is already *literally* and indisputably fulfilled. It remains then that the rest be similarly accomplished at his second coming. In casting the eye consecutively down the verses adduced, we observe God's providence ordering all events in the world, and at that time effecting the overthrow of Tyrus by fire: next the great confederate invasion of Judæa is intimated to us by "aliens dwelling in Ashdod, and the pride of the foreigners being cut off," while their prey is taken from their teeth. On the remnant of Ashdod is poured out the Spirit of God, and they dwell in Judah, and are advanced therein to honour; residing in the land of promise as did Aranuah the *Jebusite* in the midst of Jerusalem, after it had been conquered by David, and become his own city. At this time Christ shall come and cut off the "chariot, and horse, and battle bow," for he shall make wars to cease unto "the ends of the earth," and "his dominion shall be from sea to sea;" while, by the blood of his covenant, the Father sends forth the souls of the just from their present sojourn in Hades—that "pit without water." As it is noticed in another place, that the destruction of Babylon is the great event just before the coming of the Saviour, so does the destruction of Tyre immediately precede his coming in this instance also, thus completing the correspondence. It should not, however, be forgotten that the prophecy of the "*king of Tyrus*," which has been noticed above, so exactly tallies with the prophecy of the arrogance and final fall of the "*king of Babylon*" on the one hand, and of the "*Man of Sin*," and

"the beast" on the other; that this also forms another corroboratory evidence.

Yet this view does not embrace the whole of the intimations respecting Tyre. It should be observed, then, that there are two seemingly contradictory statements respecting Tyre: one, declaring that the city shall never be built, nor even found any more, though she be sought for (Ezekiel xxvi. 21; xxvii. 36): and the other, the prediction of this chapter, that after seventy years she shall be rebuilt on her old site, and her merchandise laid up for those that dwell before Jehovah. This difference of lot obliges us, it would seem, to adopt the supposition that there are *two* Tyres: both resembling the city of old time in extent of traffic, commercial prosperity, wealth, and pride; but which shall experience very different destinies. With this supposition the chapter of Isaiah now in question, together with scattered hints of Scripture, and profane history, and passages of the Psalms, seem to harmonize. For it appears from profane history that there were *two* Tyres—the one, on the main land; the other, seven hundred paces distant in the midst of the sea. That on the main land was called Palæo Tyrus, or, Old Tyre, and this was the city which was destroyed by Nebuchadnezzar. But afterward the city on the island arose, and became both populous and wealthy. Prideaux supposes, that after the fall of continental Tyre, it submitted to Nebuchadnezzar for the space of seventy years. (Vol. i. p. 83.) Its subsequent history will be referred to again.

But, on the supposition of a twofold Tyre, what country or city are we to suppose designated by it? The present chapter addresses Tyre as an "*island*" without a parallel, "*a nation of merchants*," a sea-faring people, and, according to the authorized translation, "*a mart of nations*." (Verse 2, 3.) She is described as haughty and ancient, her "*merchants as princes*, her traffickers the honourable of the earth;" her power "*as provoking kings by sea*." (Verses 7, 8, 11.) Would, then, the conclusion be devoid of probability, that should consider England to be the state addressed? Do not all these characters meet in her? and, in their totality, in her *alone*? Some may, indeed, laugh to scorn the supposition; but it will, perhaps, be easier to laugh at, than to overthrow it by argument. Does not the declaration by the prophet, that Jehovah of hosts

intends, by his counsel in leading Tyre captive, to "wound the pride of all glory, and bring into contempt all the honourable of the earth," afford further support to the idea? For what would effect this purpose so fully, so deeply, as the humiliation and servitude of England, boastful of her freedom, power, intelligence, and wealth? And what could humble her more than the destruction of her navy, implied in the succeeding words—

"Till thou thy land, for no longer
Shall ships come to thee from Tarshish;
And thy hand that provoked kings,
Hath no more strength by sea."

But how is this to be effected? What power is there, mighty enough to deal the destroying blow? First, Jeremiah introduces us to the counsels of Jehovah. "For thus saith the Lord God of Israel unto me; Take the wine-cup of this fury at mine hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send upon them. Then I took the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an hissing, and a curse; as it is this day. . . . Edom, and Moab, and the children of Ammon, *And all the kings of Tyrus*, and all the kings of Zidon, and all the kings of the isles that are beyond the sea. . . . And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach (Babylon) shall drink after them." (Jeremiah xxv. 15—18, 21, 22, 26.) Then follows the threat of punishment on them all, and their gathering together, when Christ shall "shout at his return, as they that tread the grapes, against all the inhabitants of the earth." (Verse 30.)

In the twenty-seventh chapter the instrument of this vengeance is declared. "Thus saith the Lord to me; Make thee bonds and yokes, and put them on thy neck, And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king

of Judah; And command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel: Thus shall ye say unto your masters; I have made the earth, the man and beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet to me. And now have I given all these lands into the hands of Nebuchadnezzar, the king of Babylon, my servant [*'to serve him,' LXX., instead of 'my servant,'*]; and the beasts of the field have I given him also to serve him." The next verse is omitted by the LXX., and appears, in some measure, to oppose the general tenour of the prophecies respecting Antichrist; though it is also true, that in Isaiah xiv. 21, he is bidden to "*prepare his children* for the slaughter." To reconcile this then, we must suppose that "his son and his son's son" do not designate successive generations, but cotemporaneous rulers. "And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. Therefore hearken ye not to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish. But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let still remain in their own land, saith the Lord; and they shall till it, and dwell therein." (Jer. xxvii. 2—11.) The duration of this servitude is also specified. "Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar king of Babylon, and will bring them against this land (of Judah), and against all the inhabitants thereof, *and against all these nations round about*, and will utterly lay them waste (*'εξερημωσω,' LXX.*), and make them an astonishment, and an hissing, and a perpetual reproach. (*'ονειδισμον,' LXX.*) And the whole earth (*'πασα η γη,' LXX.*) shall be a desolation and an astonishment round about; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, that when seventy years are

accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." (Jer. xxv. 9. 11, 12.) Then follows the list of nations and kings, part of which has been given above, and amongst which is included the "king" or "kings of Tyrus." Now, how exactly accordant is this last conclusion with the prediction of this chapter, that "Tyre shall be forgotten *seventy years!*" We now see the reason; because, during that time, it shall be under the king of Babylon's power. But how does the declaration that these kingdoms shall serve the king for "seventy years" accord with other prophecies, which limit the duration of the Destroyer's rule to "three years and a half?" Be it answered that, measured from one point of time, it will be seventy years; and from another but three years and a half. For it should be remembered that the 1260 days refer not absolutely to the whole time of his reign, but to the period during which he "sets up the abomination of desolation, sitting in the temple of God at Jerusalem, and showing himself that he is God."

But it may be said, with strong indignation, 'Who shall presume to think that England, whence the light of God has so long shone forth as a beacon to other lands, shall be so fatally eclipsed as to be subjugated under Antichrist?' Alas! there is more reason to be apprehensive than to boast. "Be not high-minded, but fear. If God spared not the *natural branches*, take heed lest he also spare not thee." If Jerusalem fell, is England more likely to escape? "Because of unbelief she was broken off, and we stand by faith" alone. Shall Churches planted by apostles fall away to the delusions of Mahomet, and shall it be thought a thing incredible that our own nation, if it sin remorselessly, should be cast off also?

Nor is that which is here supposed something of which history has given no type. What say the annals of old of *insular* Tyre? "While Parmenio," says Prideaux, "took in Damascus and Coele Syria, Alexander marched with the main of his army along the seacoasts towards Phenicia. As he advanced, all yielded to him, and none more readily than the Zidonians.....But when he came to Tyre, he found a stop. As he approached their territories, the Tyrians sent ambassadors to him, with presents to himself,

and provisions to his army: but, being rather desirous to have peace with him as a friend than willing to submit to him as a master, when he would have entered their city, they denied him admittance; which Alexander, being flushed with so many victories, not being able to bear, resolved to force them by a siege; and they, on the other hand, resolved to stand it out against him. What encouraged them to this resolution was, the strength of the place, and the confidence which they had in the assistance promised them by their allies. For the city stood on an island at the distance of half a mile from the shore, and was fortified with a strong wall drawn round it, upon the brink of 100 feet in height; and the Carthaginians (their colony), who were a powerful state, and then masters of the seas, had engaged to send them succours in the siege. And what gave them this confidence for the war, gave Alexander no less trouble in mastering the difficulties which he found in it: for the city being so situated (as I have said) he had no way of approaching to it, for the making of an assault, but by carrying a bank from the continent through the sea, to the island on which the city stood. And therefore, having resolved, at any rate to take the city, he determined on the making of such a bank to approach it, which he accomplished with unwearied labour in seven months' time, and by means thereof at length took the city. Had he here suffered a baffle, it would have conduced much to the sinking of his credit, and this might have lessened his success every where else in the future progress of his affairs; of which, being thoroughly sensible, he spared no pains to surmount this obstacle, and, by assiduous application, at last carried his point. To make this bank or causeway, the town of Old Tyre, which lay on the continent, furnished him with stones and rubbish (for he pulled it all down for this purpose), and Mount Libanus, which is so famous in Scripture for its cedars, being near, supplied him with timber for the work. And, by this means, having carried home his causeway from the continent to the island, he then stormed the town and took it. And that bank or causeway is there still remaining even to this day, and of the very same length as anciently described, that is, of half a mile; whereby what was formerly an island, at that distance from the shore, was thereby made a peninsula, and so it hath ever since

continued. The Carthaginians, having troubles at home, the Tyrians could not have from them that assistance which was promised. However, they fainted not in their resolutions of standing to their defence, and therefore, when Alexander sent to them ambassadors, with terms of peace, they threw them into the sea, and went on with the war. But many of them, for fear of the worst, sent their wives and children to Carthage." He then mentions a dread which they felt, arising from some dream or omen, lest Apollo, their tutelar deity, should go over to the side of Alexander: on which they "chained his statue with golden chains to the altar of Hercules, thinking thereby forcibly to detain this their god from going from them." He then proceeds:—"Old Tyre he wholly demolished, to make his causeway to the New; by the means of which, having taken that new town, he burnt it down to the ground, and destroyed or enslaved all the inhabitants; eight thousand he slew in the sackage of the town; and two thousand of those he took prisoners he caused to be crucified. Those who were sent before to Carthage escaped this ruin, and a great number (15,000) were saved by the Zidonians, and secretly conveyed away in their ships on the taking of the place; all the rest, to the number of thirty thousand, he sold for slaves. The cruelty to the two thousand who were crucified was unworthy of a generous conqueror. This Alexander did, to gratify his rage for being so long detained before the place, and there so valiantly resisted." He then informs us that, to palliate this barbarity, he gave out that it was in revenge for an ancient insurrection of the slaves in their city against their masters, whereby all but one, by name Strato, were massacred; and to make this "look the more plausible, he saved all the family of Strato, as not being involved in this guilt, and among them Azelmelic, their king, who was of it, and continued the crown still to him and his family, after he had again repeopled the place; for, having thus ridded it of its former inhabitants, he planted it anew with colonies drawn from the neighbouring places, and from thence would be esteemed the founder of that city, though in truth he was the cruel destroyer of it. On his taking the city, he unchained Apollo, rendered thanks to him for his intentions of coming over to him, and did a great many other superstitious follies, which were

reckoned as acts of religion in those days, and then marched towards Jerusalem."

How far the parallel in the future scenes of the world will be kept up, cannot be decided, though it seems to invite speculation; for this were to wander from the solid basis of Scripture into the regions of unstable conjecture. All that is intended is, to show that the general scheme of what is here supposed is not without a precedent, and that one of a very close and striking character. The last clause of the quotation from Prideaux, stating that, after effecting the destruction of Tyre, he marched towards Jerusalem, naturally recals to our notice the fact, that these troubles appear to be sent on Tyre for oppression of Israel, and she is found at last in the Great Confederacy of Nations against the Jews, as several places of Holy Writ declare.

Thus Joel iii. 1—6: "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink. Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine ['of the aliens,' LXX.] will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence on your own head. Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: The children also of Judah, and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from your border." Then follows a magnificent description of all the nations gathered against Jerusalem, and of the "day of great slaughter, when the mighty fall," and "the sun and the moon are darkened, and the stars withdraw their shining," because the Saviour is come, and "utters his voice" of wrath "from Jerusalem." (Ver. 9—21.) Coincident with this is the testimony of the eighty-third Psalm: "Hold not thy peace, and be not still, O God. For lo, thine enemies make a tumult: and they that hate thee have lifted up their head. They have taken crafty counsel

against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee. The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes: Gebal, and Ammon, and Amalek; the Philistines ('foreigners') with the *inhabitants of Tyre*." Then follows a petition which has the force of a prophecy, that their nobles shall be like the Midianites; like Oreb and Zeeb, and "like Sisera at the Kishon." The design of the confederates is further said to be "to take to themselves the houses ('the sanctuary,' LXX.) of God for a possession." For which cause God shall smite them, that the remnants of men "may seek his name;" for thus shall Jesus show that he "whose name alone (not Antichrist's) is Jehovah, is the Most High over all the earth."

It should also be observed, in confirmation of what has been laid down in a former part, respecting the two-fold character of Tyre, that "Edom," in several of the prophecies which have preceded, and in this instance also, is distinguished from "Tyre," both being mentioned *together*, as in the sending round of the cup, and in the prophecy of Amos i. Hence, if it has been made out that Tyre does certainly in some places signify the same city as Babylon, it is also proved, *that where Edom and Tyre are mentioned together*, as Edom signifies Rome, Tyre must signify *some other city*, and thus the *twofold* prophetic character of Tyre is confirmed.

Nor should it be forgotten, in further support of this supposition, that the prophecies relating to the Saviour are generally of a *twofold* construction, referring to times as widely separated and different as his first and second advent; and if this be true of *times*, may it not hold good of *places* also?

But the prospect, though sad, is not eternally overclouded; this duration of Tyre's humiliation is to last but the length of Israel's captivity in Babylon; after which she is to be visited by Jehovah, not in vengeance, but in mercy, at the end of the seventy years of the reign of the destroyer, and "her merchandise and her hire shall be holiness to Jehovah." Her provision is to be stored, not for the Tyrians themselves, but for them that minister

before Jehovah "in Jerusalem," as some MSS. of the LXX. add in this place. The interpretation here offered is confirmed by ancient tradition, for Jerome acknowledges that the Jews and Christians of his day both combined to expect the fulfilment of these things after Antichrist in the thousand years.

The incidental notices of Tyre in the Sacred Scriptures confirm this promise of her future restoration. We find mention of Hiram, king of Tyre, as providing liberally for the building of the temple in Solomon's day of glory, and of Hiram of a Tyrian nation that wrought skilfully the more exquisite portions of its workmanship. Again, in Ezra's days, we find them employed in bringing timber for the rebuilding of the sanctuary. The Psalms are still more explicit; for, in the forty-fifth, which celebrates the marriage of the Lord Jesus and the Jewish Church, it is said, "And the daughter of *Tyre* shall be there with a gift." So, also, in the eighty-seventh, where the restoration of Zion as the city of God is spoken of, we read, "I will make mention of Rahab and Babylon [their destruction] to them that know me, And behold the foreigners, and *Tyre* with Ethiopia, these were born there."—LXX.

CHAPTER XXIV.

BISHOP HORSLEY, in his commencing note on this chapter, observes, that it "can be expounded of nothing less than *the tribulation of the last ages, and the succeeding prosperity of the Church in the end of the world.*" He remarks justly, that the preceding prophecies have led us over the fortunes of Judah, Babylon, Philistia, Moab, Damascus, Israel, Egypt, the desert of the West, Arabia, and Tyre; and now what remains, but that the prophet should foretel by the Spirit the destiny of the whole world? This is expressly foretold, in characters which he who runs may read, and in terms beautifully accordant with the intimations of other places, both of the Old and New Testament.

First is presented to us the dreadful visitation of vengeance with which the Lord Jesus, on his return, will be constrained to visit the world and its inhabitants, for their gross and open rebellion against him, and bloody persecution of his saints. Therefore he shall lay waste the world, and turn it upside down. Subsequently, the

prophet predicts his judgment of its inhabitants: "For we must ALL stand before the judgement-seat of Christ." People and priest, master and servant, will be alike brought before his bar; for there is "no acceptance of persons with him." "In the prophetic style, he signifies," says Eusebius, "the resurrection of the dead. For when the bodies hidden in the earth shall be revealed, all they that are to be judged shall stand on an equal footing before the great Judge; so that there shall be no difference between those who once, in mortal life, seemed to possess more than others, either in dignity, or birth, or wealth; and the poorest. For all then will stand equally before the judgement-seat of Christ; as the priest, so the people: and all alike: since there is no acceptance of persons with God." Similar is the exposition of Jerome, indisposed as he is to admit the future reference of prophecy.

The succeeding verses describe the desolation to which the world will at that time, and by that event, be reduced; and the reason is stated why "the curse hath devoured the earth," even because its inhabitants have "transgressed the law, changed the statutes, and broken the everlasting covenant." The Saviour's rebuke, with flames of fire, is incidentally alluded to in the sixth verse, which declares that the "inhabitants of the earth are *burned*, and few men left." The thirteenth declares that this desolation shall take place in Palestine, "the land that is in the midst of the Gentiles," as St. Luke also predicts, "there shall be great distress in the land, and wrath on this people." Jerome notices, in connexion with this, the Saviour's words, "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?" implying, that believers shall be few as the gleanings. Again, on the succeeding announcement that the saints of God shall then rejoice and glorify Christ Jesus, he adds, "Those then that remain, and after the vintage and treading of the world, shall have been able to escape the hands of Antichrist, that persecuted them, shall lift up their voices on high, and praise God." For then to the righteous shall be glory, as the Saviour himself promises, when predicting the signs of his coming. "When these things begin to come to pass, then look up and lift up *your* heads, for *your* redemption draweth nigh." (Luke xxi. 28.)

The eighteenth, nineteenth, and twentieth verses describe

the mighty convulsions which the globe itself shall experience on that awful day, when, as the forty-sixth Psalm declares, "the earth shall be removed, and the mountains be carried into the midst of the sea, when the waters thereof shall roar and be troubled, and the mountains shake with the swelling thereof."

The sentiment of the twenty-first is exactly parallel with that declaration in the Saviour's prophecy of his return, "And the powers of heaven shall be shaken," which Greswell understands, with great reason, of Christ's judgement of the "Prince of the power of the air," and "his wicked spirits in heavenly places." In Isaiah the same vengeance against them is threatened, and a distinction evidently insisted on between the mortal kings of the earth, and the immortal host of those on high.

"And it shall come to pass in that day,

That JEHOVAH shall punish the host of the high ones
in the height,

And the kings of the earth upon the earth ;

And their multitude shall be gathered into prison,

And in the dungeon shall they be shut up."

How exactly the accordance of this with Rev. xx. 1—3, "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and *bound him* a thousand years, And *cast him into the bottomless pit, and shut him up*, and set a seal upon him." Here the judgement of Satan alone is spoken of, though the first verse declares that it shall be "as with the *master*, so with the *servant*." But, in our Lord's parable of the sheep and the goats, which forms a part of the great discourse respecting his coming, it is said, to the wicked, then living and condemned, "Depart, ye cursed, into everlasting fire, prepared *for the devil and his angels*." (Matt. xxv. 41.)

Confirmatory are the words of Jerome:—"In that day, that is, in the day of judgement, the Lord will visit the 'host' or the 'pomp' of heaven on high, so that he will judge not earthly things alone, but heavenly also." Afterwards he adds, "These princes, therefore, he will cast into the pit of Hades, and they shall be shut up in prison, according to the words of the Lord." (Matt. xxv. 41.) It should be observed, however, that he applies the term,

"kings of the earth," to evil spirits, as supposing that evil angels will then be rulers of the world. Similar is the interpretation of Bishop Horsley, who contends with reason that the imprisonment in the pit proves, that not the stars, but intelligent beings are intended: and he refers to the passages just quoted. "I think," he says, "the host of the height may be expounded of intelligent beings, the rulers of the darkness of this world." (Rev. xx.; Matt. xxiv.)

This view is corroborated by the next announcement—

"And after many generations shall be their visitation."

From which passage St. Jerome remarks, that some of his friends drew the inference that, after a long while, even Satan and his angels should repent and be pardoned. But he rightly refutes this idea, by noticing that the word "visitation" is equivocal, signifying as it does the drawing near for judicial decision; sometimes, indeed, in a person's favour, but also, and more commonly, intending the judicial infliction of punishment. Neither are we left in doubt which is intended here. For, after the binding of Satan for a thousand years, we are informed that, being let loose again, he again deceives the sons of men, and is then finally removed, with his guilty dupes, into the *everlasting* lake of fire; which the Saviour, and Scripture generally, distinguish carefully from the *present* place of torment, calling the one by the general name of "Hades," or the particular one of "death" and "Tartarus," Rev. i. 18,—(where the key of Hades [not "hell"] is distinguished from that of "death,") and 2 Pet. ii. 4;—but the everlasting place of the lost is uniformly named "Gehenna." (Mark ix. 43. 45. 47. Unfortunately both places are translated in our version by the one word, "hell.") The first judgement mentioned in the 21st verse of this chapter of Isaiah, is the judgement of the "quick," or those living on earth at the Saviour's return, together with the judgement of the saints, who are to rise at his coming, while "*the rest of the dead lived not again until the thousand years were finished. This is the FIRST resurrection.*" (Rev. xx. 5.) Hence there must be a *second*. And even so we find it declared in the following verses. After the last deceiving of the world by Satan, his dupes are consumed by fire, and with "the fire that comes down from God out of heaven" (ver. 9), the earth is burnt up, passes away, and is no more found; and then Christ sits on "the great white throne" (ver. 11), and the general

judgement of the dead takes place (ver. 12.) Afterwards, the final abode of the righteous is described, "*the new heaven and the new earth; for the first heaven and the first earth were passed away, and there was no more sea.*" (Rev. xxi. 1.) The visitation, then, of those shut up in the pit after many generations, is the *general judgement of the rest of the dead*, at their rising again with their bodies, and their final doom with that of Satan and his evil spirits.

Similar is the exposition of Theodoret. "These things also declare the end of all. For then, according to the word of the Lord (Matt. xxiv. 29), 'The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven.' Then the kingdoms of the earth, and they who are worthy of punishment, shall be shut up, as into some stronghold and prison, into the place set apart for those who are to undergo punishment."

The last verse describes the confounding of the sun and moon, before Christ comes to reign at Jerusalem; an announcement made also by the Saviour, in his prophecy already referred to. "Immediately after the tribulation of those days [the Great Tribulation] shall the sun be darkened, and the moon shall not give her light," which darkening of these heavenly bodies, we are assured, will take place just before all the tribes of the earth see the Son of Man coming in the clouds of heaven, with the power and great glory of his kingdom then to be revealed.

Lastly, as in Isaiah iii. 14, the Saviour is represented as coming with the "*elders of his people*" (who in Rev. v. 10, declare, that they "*shall reign on the earth*"), so here Christ is presented before us as "being glorified in Jerusalem *before his elders.*"

CHAPTER XXV.

THE twenty-fifth chapter is evidently a continuation of the twenty-fourth, and describes the joyousness of the saints at the first resurrection. "The Jews," says Jerome, in commenting on the 18th verse, "think that this is the voice of the saints, and the believing people, when God shall have performed against the whole world what is spoken above, and the prophecies of all the prophets are completed; and they interpret the overthrown city (ver. 2) to signify Rome, which is to be utterly destroyed; and the mighty people

who shall praise Jehovah, and to whom Jehovah hath been a strength in their trouble and distress, they refer to Israel who shall be freed from the persecution of the Gentiles." In this opinion they are confirmed by St. John: for describing the fall of Babylon, he subjoins a call to joy, Rev. xvii. 20, "Rejoice over her, thou heaven, and ye holy apostles and prophets: for God hath avenged you on her;" and still more pointedly in the succeeding verses. For after declaring her utter desolation because that in her was found the blood of prophets and saints, he adds, that then he "heard the voices of much people in heaven, saying, Alleluia; salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgements: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And *her smoke rose up for ever and ever.*" Immediately after which is described the return of Jesus in glory already noticed, thus identifying it in point of time with this prophecy of Isaiah. Theodoret thus comments on the 3d verse, "He calls the pious the poor people that exercise chastened thought. For them the Lord blessed, saying, 'Blessed are the poor in spirit, for *theirs is the kingdom of heaven.*'" And a little while after, as Isaiah speaks of the trouble endured by the saints before that day of glory, the same father appropriately refers to Matt. v. 10, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

But the correspondence in verse 4 is still more remarkable. "The four and twenty elders and the four beasts," saith St. John, "fell down and worshipped God that sat on the throne, saying, *Amen; Alleluia.*" And thus Isaiah,— "Thou hast performed wonderful deeds, even thy ancient counsel of faithfulness. *Amen, Jehovah!*" where the "Amen" of St. John is paralleled by the "Amen" of Isaiah.

Eusebius, commenting on the words, "Thine ancient counsel," beautifully refers to Matthew xxv. 34,— "Come, ye blessed of my Father, inherit *the kingdom prepared for you from the foundation of the world,*" and to Eph. i. 4, "According as he hath chosen us in him *before the foundation of the world.*" He proceeds to say,— "That therefore was an *ancient* counsel. And in truth these were the wonderful things foreseen by me before the

described in the 12th place (ver. 12). Afterwards, in the 13th place, the picture is described, "the new heaven and the new earth, and the first heaven and the first earth shall be no more, and there shall be no more sea." (Rev. xxi. 1.) The picture is then of those shut up in the pit of tribulation, as the general judgement of the rest of the world, and of those again with their bodies, and of those again with their spirits.

St. Theodoret. "These things shall be done for them according to the word of the Lord. The sun shall be darkened, and the moon shall give her light, and the stars shall fall from the sky, and the kingdoms of the earth, and the powers shall be shut up into the place set apart for punishment."

St. Jerome. "The confounding of the sun and the moon, and the stars, to reign at Jerusalem; and the Saviour, in his prophecy, immediately after the tribulation of the church, shall the sun be darkened, and the moon shall give her light," which darkening of the sun and moon, are assured, will take place just before the Son of Man see the Son of Man, and the power and great glory shall be revealed.

St. Augustine. "The Saviour is represented as the Son of Man, who in Rev. v. 10, shall reign on the earth", so here he is represented as "being glorified in Jeru-

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who shall praise Jehovah, and to whom Jehovah hath been a strength in their trouble and distress, they refer to Israel who shall be freed from the persecution of the Gentiles." In this opinion they are confirmed by St. John: for describing the fall of Babylon, he subjoins a call to joy, Rev. xvii. 20, "Rejoice over her, thou heaven, and ye holy apostles and prophets: for God hath avenged you on her;" and still more pointedly in the succeeding verses. For after declaring her utter desolation because that in her was found the blood of prophets and saints, he adds, that then he "heard the voices of much people in heaven, saying, Alleluia; salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgements: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And *her smoke rose up for ever and ever.*" Immediately after which is described the return of Jesus in glory already noticed, thus identifying it in point of time with this prophecy of Isaiah. Theodoret thus comments on the 3d verse, "He calls the pious the poor people that exercise chastened thought. For them the Lord blessed, saying, 'Blessed are the poor in spirit, for *theirs is the kingdom of heaven.*'" And a little while after, as Isaiah speaks of the trouble endured by the saints before that day of glory, the same father appropriately refers to Matt. v. 10, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

But the correspondence in verse 4 is still more remarkable. "The four and twenty elders and the four beasts," saith St. John, "fell down and worshipped God that sat on the throne, saying, *Amen; Alleluia.*" And thus Isaiah,— "Thou hast performed wonderful deeds, even thy ancient counsel of faithfulness. *Amen, Jehovah!*" where the "Amen" of St. John is paralleled by the "Amen" of Isaiah.

Eusebius, commenting on the words, "Thine ancient counsel," beautifully refers to Matthew xxv. 34,— "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and to Eph. i. 4, "According as he hath chosen us in him ~~before~~ *the foundation of the world.*" He proceeds to say,— "therefore was an ancient counsel. And in truth wonderful things foreseen by me before the

foundation of the world, but to be fulfilled at the completion of the ages. This counsel, then, was 'ancient' on account of the foreknowledge and ordaining of God; and 'true' because of the issue at last." "Which blessings," says Procopius, "the prophet desiring to see as speedily as possible, offers as his prayer, '*So be it, Lord!*'"

The 6th verse describes that meeting of the just of which the Saviour spake, when he said, that "many should come from the east and from the west, and *sit down* with Abraham, Isaac, and Jacob, in the kingdom of God." Nor was this the only occasion on which he mentioned it; his parables set it before us in words nearly the same as those of Isaiah, as the "marriage feast" made for the king's Son; and in his farewell words at the Last Supper, he predicted this, the Feast of his Return. "With desire have I desired to eat this passover with you before I suffer: for I say unto you, *I will not any more eat thereof until it be fulfilled in the kingdom of God.*" And again, "I will not drink 'henceforth' of this fruit of the vine till the day *when I drink it new with you in my Father's kingdom.*" (Luke xxii. 15, 16; Matthew xxvi. 29.) And strongly corroborative are the words of St. John in the nineteenth chapter of Revelation, so often before alluded to. "Write, Blessed are they that are called unto the *marriage supper* of the Lamb." (Rev. xix. 9.)

At this time Isaiah assures us the vail shall be taken away from all nations, which covers the glory of the Gospel from their eyes. And the reason has been given above: for why is "the Gospel hidden to them that are lost?" "Because," says the apostle, "in them the god of this world hath *blinded the minds* of them that believe not, lest the *light* of the glorious Gospel of Christ, who is the image of God, should *shine* unto them." But in the former chapter it was declared that Satan should be removed and shut up during this blessed period, and the Spirit of God poured out. Then also shall be destroyed the vail that covers the face of Israel, as saith St. Paul, "But their minds were blinded; for until this day remaineth the same *vail untaken away in the reading of the Old Testament.* Even unto this day when Moses is read, *the vail is on their heart.* Nevertheless, when it shall turn to the Lord, *the vail shall be taken away.*" (2 Cor. iii. 14, 15, 16.)

And then shall "death be swallowed up in victory."

For then, according to the apostle's declaration in the fifteenth of the 1st Corinthians, "This corruptible shall have put on incorruption, and this mortal shall have put on immortality; and then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.'" For the risen saints shall then have put on their glorious bodies, and then shall in them be fulfilled the words of the Lord, "They that are accounted worthy to attain that world ('dispensation,' *αἰών*), and the resurrection from the dead, neither marry, nor are given in marriage: *neither can they die any more*: but are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke xx. 35, 36); which last words show that this is the first "resurrection of the *just*" alone, else it would not be true that they would be "the children of God," *because* "the children of the resurrection." To a like purpose saith St. John, "Blessed and holy is he that hath part in the first resurrection: *on such the second death hath no power.*" (Rev. xx. 6.)

Then, and not till then, shall the offence of the cross cease: for then "all shall know the Lord from the least to the greatest," and out of the Saviour's kingdom will the reaping angels have gathered all things "that offend and those that do iniquity."

It should be noticed here that one of the Greek interpreters has translated differently the 7th verse, and gives it thus,—

"And he will destroy on this mountain

The face of the Ruler that ruleth over all nations."

On which Jerome observes, "Some will have Antichrist to be signified who is to be consumed on Mount Olivet." He adds, "According to the LXX. a feast of joy is prepared for all nations on Mount Zion, in which they shall drink wine *which the Lord hath promised he will drink with his saints in the kingdom of his Father.*" And again, "When death shall be swallowed up for ever, the people of God who shall have been freed from the power of death shall say to the Lord, 'Behold, this is our God, whom the Infidels thought to be a man only, and we have waited for him; that is, have believed his word, because he will accomplish his promises, and save us.'" These words of that ancient father forestall any further comment upon the 9th verse.

The conclusion of the chapter foretels God's vengeance on Moab, which we have seen predicted before.

CHAPTER XXVI.

IN the twenty-sixth chapter the same subject continues. Here is given the very song that shall be sung "*in that day*," showing that if the promise of the swallowing up of death, quoted by St. Paul, refers, as beyond a question it does, to the resurrection,* so does this song to the time immediately following. The strong city here is evidently Jerusalem, "the city," as the Saviour called it, of himself, "*the Great King*." Into it the righteous enter and praise his name. All might opposed to him is here declared to be then overthrown, and "the feet of the humble" tread down the lofty city; for then shall be brought to pass the Saviour's words, "Blessed are the *meek*; for they shall *inherit the earth*." Then shall nothing be heard but praise and joy. Because "the Wicked One (Antichrist) hath been removed, that he see not the glory of Jehovah." For that "Wicked (One) the Lord shall consume with the Spirit of his mouth," and the fire hath devoured the adversaries of Christ. He is the "*other*" Lord here spoken of that ruled over the Jewish nation, and deceived them to their ruin. But at this time he and his assistant rulers are "dead and shall not see life," when the "dead in Christ rise first." In the 17th verse is exhibited that figure which is not unfrequently met with in the Scriptures, but appears to have a special reference to the scene described by St. John, "There appeared a great wonder in heaven, a WOMAN clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars, and she being with child, cried travailling in birth, and pained to be delivered." (Rev. xii. 1, 2.) She is explained by Burgh on good scriptural grounds to signify the Jewish Church; and the birth of the child, "*who was to rule all nations with a rod of iron*,"—the second appearance of Jesus, before whose coming shall be the great tribulation of the Jewish Church, followed by their belief in him. The

* It is gratifying to be able to quote on this passage the following excellent remark of Dr. H.,—"By his (Paul's) inspired authority I deem it the only wise, because the only safe course, in this and all similar cases to abide." Would that it had been so always!

similar application of the figure in Gal. iv. 19 confirms this.

Thus, then, the dead in Christ shall rise; not *all* the dead, but as they are beautifully called, "thy dead," O Christ! "for the dew from thee is healing unto them." Perfectly accordant is the explanation of Theodoret,—"*For as the rain vivifies the seeds covered with earth, and as it were buried, so thy word, like the dew, shall call men to arise.*" Again and again does the Saviour declare it as the peculiar blessedness of each believing member, "*I will raise him up at the last day.*" Here is the prediction reiterated, and its peculiar significance defined. But, when destruction shall come on "*the giants,*"—the Powers of evil gathered against the Lord—the people of Jehovah shall be caught up in the air, and "*hide themselves a little moment,*" till the indignation of Jehovah is overpast, "*For, behold, Jehovah cometh out of his place* to punish the inhabitants of the earth for their iniquity." As when the world perished by the flood, Noah was caught up into the chamber of the ark, and "*the Lord shut him in*" till he came forth into the new world, so shall it be in this day of vengeance; the saints shall "*shut their door about them*" till the woes on the wicked are inflicted. And as the children of Israel first passed through the Red Sea before the waters overwhelmed Pharaoh's host, and Lot was led forth out of Sodom before fire and brimstone was rained on those evil cities, so shall the righteous be removed from the world before the wrath descends. Christ's "*coming out of his place*" is also beautifully confirmed by the words of the hundred and tenth Psalm, "*Sit thou at my right hand (in heaven) TILL I make thy foes thy footstool.*" The closing declaration that the "*earth shall reveal her blood and shall no more cover her slain,*" is well illustrated by Eusebius in his notes on a former verse, "*But who are 'his dead' but his holy martyrs?* The dead of Jehovah are they who, for his sake, have suffered every calamity, even unto death." Coincidentally St. John sees those "*beheaded* for the witness of Jesus" in especial glory at the millennium. And on the expression, "*they that are in the tombs shall awake*" (LXX. translation), he remarks, they shall "*awake,*" that implies, that they are *not dead* but *asleep*, "*fallen asleep in Christ.*" By the earth disclosing her blood he rightly understands Christ's avenging the blood of the saints on

their persecutors. In confirmation of his opinion he refers to the "*Song of Moses*," which we are told shall then be sung; "Rejoice, O ye Gentiles, with his people: *for he will avenge the blood of his servants*; and will render vengeance to his adversaries, and will be merciful to his land, and to his people." (Deut. xxxii. 43.) To the same period does Procopius refer this prophecy, "They shall be ashamed," observes he, referring specially to the 11th verse, "when they see him coming in the glory of his Father, when they that have been honoured only for their fathers' sakes, (for theirs 'were the promises, and the giving of the law, and the covenants,') are shut out from the bride-chamber."

CHAPTER XXVII.

THE twenty-seventh chapter is connected with the twenty-sixth by precisely the same bond as the twenty-sixth with the twenty-fifth. "In that day" is the connecting phrase, which shows that this chapter refers to the same time of Christ's advent,—of vengeance to his enemies, and joy to friends.

By the punishment of Leviathan, the crooked serpent, is evidently intended the punishment to be inflicted on Satan, who is in the Revelation called, "The great dragon, that old serpent, the devil, and Satan." Thus Procopius, "And after all these things (for this is the meaning of 'In that day') God shall bring to bear his holy and powerful sword, (instead of 'holy,' the others translate it 'sore,') which never having been used against any other, was kept for a degree of wickedness proportionate to *his*, who overthrew Adam in Paradise, and cast him down from his condition before God. Of whom it is written, 'Now the serpent was more subtle than any of the beasts that are in the earth.' He, after that he had deceived our first parents and their posterity, is rightly named 'the serpent,' as creeping on the ground, and lying in wait for the feet of men, that he may inject into them the same venom, and turn them aside from the right way that 'leadeth unto God.'" The time of his overthrow will be the time of the flourishing of Israel—the vineyard of Jehovah. For the sake of his elect among that people, he will keep it and watch it day by day. In spite of their last great enemy Armillus,

"Israel shall bud and blossom, and fill the face of the world with fruit." On the promise to Israel that his sin should be pardoned, Procopius thus observes, "For even his transgressions shall in time be pardoned. And this is what is signified by the words 'his blessing.' For were God to demand an equivalent penalty, then could not the promise to Abraham be fulfilled, 'Blessing, I will bless thee; and multiplying, I will multiply thee;' after his posterity's numerous transgressions. But when, saith the prophet, shalt thou be free from thy sins? When they that are called by faith oppose the ancient error, blotting out its every remnant, agreeably with the words of the apostle: 'When the fulness of the Gentiles is come in, then shall all Israel be saved.'" The Destroyer is addressed in the next verses, and is assured that with the same measure that he metes to Israel, it shall be measured to him again. He is rebuked for his savage and rebellious thought in attempting to destroy those whom God has declared he will preserve, for it would appear (from ver. 8) that his design will be utterly to root out the nation of Israel, in fear lest the future predictions of God with regard to that nation should come to pass. In order, therefore, that the Adversary do not magnify himself and conceive that he has prevailed against God by the destruction of Israel, as well as for other weighty reasons in the mind of Jehovah, the iniquity of Jacob shall be purged, and their altars to false gods for ever cut down, and their images ground to powder.

At the tenth verse a new subject apparently begins, a description of the desolation of Jerusalem, the defenced city abandoned by God. After the time of the Saviour's ministry, there was "nothing green in it because it was *dried up*." As he himself testified when on his way to crucifixion, "If they do these things in the *green* tree, what shall be done in the *dry*?" And these words formed part of an address to the "daughters of Jerusalem not to weep for him, but for themselves." Hence Isaiah in the next words beautifully, by the Spirit, addresses these very "*women*" to come forward and testify to the Jews,—that "people of no understanding"—what they had seen at "the spectacle" of the Saviour's crucifixion and resurrection. Thus it was not without a view to the fulfilment of this prophecy that St. Matthew noticed, that "*many women* were there which followed Jesus from Galilee:" and these

were witnesses of the rending of the rocks, the darkening of the sun, and the loud voice of Jesus when he gave up the ghost. Nor of this "spectacle" alone: for *women* were the first witnesses of the resurrection also. Mary Magdalene, and Mary the mother of Joses, and Salome, were the first discoverers of the stone rolled away from the sepulchre, and ran to testify to the disciples that his body was not to be found. Mary Magdalene was also the first to behold the risen Saviour and to declare it to the apostles. Next came the general company of the women from Galilee bearing the spices, to whom the angels committed the message to the disciples, "He is not here; he is risen; remember how he spake unto you when he was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." Thus *women* were made witnesses to the Jews, and to the apostles, of the great spectacle of the accomplishment of redemption. And that it was "a people of no understanding" to whom their testimony was to be delivered, was evidenced by the behaviour of the Jews, and even of the apostles. For of the apostles it is said that the witness of the women "seemed to them as idle tales, neither believed they them." Moreover, the Lord reinforced this charge. "He appeared unto the eleven as they sat at meat, and upbraided them with their *unbelief* and *hardness of heart*, because they believed not them which had seen him after he was risen." (Mark xvi. 14.) Similar was his rebuke of those at Emmaus. In corroboration of this view, the following passage of Procopius is presented to the reader. "Having spoken of the desolation of the Jews, because none worthy of salvation were found amongst them, he calls upon '*women*' to bear witness to his marvellous works, that they should come and enlighten a people dwelling in darkness, and their now deserted city. Therefore, according to Aquila's translation, 'The women coming, enlighten it;' and, according to that of Symmachus, 'The women come and manifest it.' But notice we who these were. The Evangelist saith, 'There were there *many women* beholding afar off, who followed him from Galilee, and ministered unto him,' whose names he details. And Luke saith, 'Certain *women* followed him, who came with him out of Galilee, and they beheld the sepulchre, and how his body was laid;' who having learned the circumstances

of the Saviour's resurrection, returned from the tomb and told these things to the apostles. Since, then, 'the people without understanding' would not believe the preaching of the apostles, although the Gentiles received the word; for this cause the Holy Spirit calls on the 'women.' For they accused the apostles of stealing the Saviour's body by night; therefore he calls on unsuspected witnesses to convict the foolish. For the Jews alone disbelieve, though they behold Churches in all the world around them, being blind to the divine virtue of the preaching of the Gospel. But 'women' first believed in the resurrection, because the woman was first deceived by the serpent. For through this mission they are able to repel the heavy charges brought against them in Scripture." The mission here alluded to is doubtless that on which the angels expressly sent the women that came to the sepulchre. First, observe the angel's words to the three Maries. "*Go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him.*" (Matt. xxviii. 7.) And secondly, the testimony of the general company of the women from Galilee, "And they returned from the sepulchre, and told all these things to the eleven, and to all the rest." (Luke xxiv. 9.) Also Christ's words to the other Mary and Salome. "*Go tell my brethren, that they go into Galilee, and there shall they see me.*" And to Mary Magdalene, "*Go to my brethren and say unto them, I ascend to my Father and to your Father.*" (Matt. xxviii. 10; John xx. 17.)

But as the Jews would not believe this testimony—this last effort of God's mercy on their behalf, therefore the Most High should show no mercy on them, but give them up to the Roman conqueror and to the various evils of succeeding ages. But when "the times of the Gentiles shall be fulfilled," and the "day of great slaughter" shall have come, the Lord shall make a highway for his people through the bed of the Egyptian sea, and the river Euphrates, and they shall be gathered one by one. In that day "the great trumpet" of the Archangel shall be blown, of which the jubilee trumpet was the type, and Israel shall return to their own land. Then, according as we read, "those who were ready to perish," or "those who have perished," so shall we understand the captive Israelites, or the martyrs for Christ's sake; who shall return to worship

Jehovah on the holy mount at Jerusalem. "In this passage," says Jerome, "The Jews promise themselves that in the consummation of the world when Antichrist shall have come, the people dispersed shall be gathered from Assyria, and the land of Egypt, and come to Jerusalem, and after rebuilding the temple, adore the Lord their God."

CHAPTER XXVIII.

In the present chapter a new subject opens, discovering in its first verses the Jews' treatment of the Saviour and the treachery of Judas. The words, "Woe to the crown of mockery!" refer to the "*crown of thorns*" with which the Jews in *mockery* encircled the Saviour's forehead. "And when they had platted a *crown of thorns*, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, *and mocked him*, saying, Hail, king of the Jews!" (Matt. xxvii. 29.) This then, was the "*crown of insult*," or "*mockery*," against which the prophet justly predicted the woe of God. By "the hirelings of Ephraim" are signified the chief priests, Scribes, and Pharisees, because of their mercenary transaction with Judas. "Then one of the twelve, called Judas Iscariot, went unto the Chief Priests, And said unto them, *What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.*" (Matt. xxvi. 14, 15.) By "the flower falling from its glory," both Eusebius and Jerome understand Judas, "who was of the apostolic choir," remarks Eusebius, "but his mind being turned to evil, he became the flower falling from glory." So Jerome, "Judas—of the tribe of *Ephraim*, and of one of its villages—Iscariot, *sold* the Lord for a price, who truly being a 'flower' of the apostolic glory, fell upon the most fertile valley, or, according to the Hebrew, on 'the valley of the fat ones' (Gethsemanim), in which even the name of the place is signified in which Judas betrayed the Lord." "Which word," (Gethsemane) says Eusebius, "I have heard one of our beloved explaining, and saying that it was the place, called in the Gospel Gethsemane, where the betrayer coming on the Saviour wrought the betrayal." On the expression, "Ye drunkards, but without wine!" Jerome observes, "But the betrayer was drunken, not with

wine, but avarice, and the incurable venom of asps, and the food of the devil, who after the sop entered into him, he was utterly devoured." Nor is this drunkenness to be predicated of Judas alone, but of all those who had a hand in the Saviour's seizure, humiliation, and death. That evil spirits were engaged throughout, intoxicating their victims, seems evident from the Lord's declaration that Satan had obtained permission (*εξηγησάτο*) to "sift the apostles as wheat." The same inference seems derivable, from the Saviour's agony, and the disciples' slumbrousness in the garden, and more evidently from the words of Jesus to his betrayer, and the multitude that apprehended him, "This is your hour, and *the power of darkness*."

In consequence of this, the great crime of the Jewish nation, fastened upon them by their own voluntary demand, that his blood should be "on them and their children," the anger of Jehovah should violently descend like a violent flood and sweeping hail-shower, which was most truly fulfilled by the Roman devastation of Judæa.

Jehovah proceeds to declare that this, their attempt to insult his Anointed, shall be utterly overthrown; because, in spite of the heathen's rage and the vain imagination of the people, Christ shall be set as king on the holy hill of Zion.

Then follows the denunciation against Judas, that he should be like the first ripe fig, easily shaken off, and no sooner coveted than despatched. "He became of such a character," says Eusebius, "as to be compared to the first ripe fig, an imperfect fruit, beautiful indeed and pleasing to the sight, but otherwise useless, because of its not being fit for food. Wherefore he that is the Calumniator of the good seeing the premature one (*προδρομον*) hastily seized him; so that he desired to devour him before he laid hands on him; thus indeed prevailing, he also did devour him." "After the sop, *Satan* entered" into Judas Iscariot, and incited him to the treason, which was quickly accomplished, and as soon did his fruitless repentance follow, and then his suicide, all probably occurring in the compass of less than a single day.

Yet it is worthy of remark that this prophecy, though primarily accomplished, appears to be constructed with a twofold reference, not merely as a denunciation of the treason of Judas, but also of Antichrist; of whom, as the ancient fathers believed, Judas was a type. The "crown

of insult," or "mockery," will then signify the presumptuous insolence of the Destroyer, in professing himself to be the Messiah, and crowning himself as such. Thus St. John, "Upon his horns ten *crowns*, and upon his heads the *name of blasphemy*." (Rev. xiii. 1.) Then will Israel or Ephraim be "drunken, not with wine," for God "will send them strong delusion, that they may believe a lie." Then the Wilful King, bright and glorious as a flower, shall fall from his glory on the top of Gethsemane—for then shall the Saviour return to judgement, "His feet shall stand that day on the Mount of Olives." And then shall descend the indignation of the Lord, the wrath of the Lamb, "with tempest, and scattering, and hailstones." And Antichrist's crown of glory shall be trodden under foot, and all his power and his might of three years and a half shall be, as the early fig, devoured in an instant.

In "the day" above mentioned of the Saviour's return, so much insisted on in the former chapters, the Lord Jesus shall be a crown of glory to the residue of his people, and for a spirit of judgement to those whom he shall appoint to judge the nations, when war shall be no more. With that glorious time is contrasted the state of the Jewish people forsaken by Jehovah, for this their chief provoking iniquity. A curse is also denounced on their counsel against Jesus, as being for covetousness; "If we let him alone, said they, all men will believe on him, and the Romans will come and take away our place and nation."

Such, then, being the state of the Jews, to whom should the Gospel be preached? Who would endure evils for the Saviour's sake? Not those who were yet "babes," "in bondage under the elements of the world," who were yet "children in understanding," "fed with the milk" of the Jewish rites and ceremonies: but those sustained by the Holy Spirit with the strong meat of the Gospel.

On the 10th verse Jerome comments as follows. "He is speaking to the choir of apostles and of all believers, to prepare themselves not for one, but many trials; that when they are troubled and depressed they should still hope, and hold hope after hope. And if the promise should tarry a little, not to be unbelieving. 'For yet a very little while, and the promise shall come.'" He quotes also, very appropriately, Romans v. 3, 4, 5, "We glory in *tribulations* also: knowing that tribulation worketh *patience*; and

patience, experience; and experience, *hope*; *And hope maketh not ashamed.*"

The 11th verse being cited by St. Paul, presents us with an index enabling us to discover whether the present interpretation be just. In 1 Cor. xiv. 21, we read, "In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but *to them which believe not.*" Whence we gather, that God sent the gift of tongues to convince the unbelieving Jews that the Gospel was from him: which indeed was implied in St. Paul's sermon at Pentecost; and yet the Most High knew full well that it would not prevail on the nation to receive the doctrine. St. Paul's quotation proves that this passage has been mutilated and corrupted, both in the Hebrew and the Septuagint, most probably *wilfully in both*, by the unbelieving Jews: but by means of it, as restored by the Holy Spirit, writing by the hand of Paul, it may be readily seen how well it agrees with the tenour of the interpretation here given. For the chapter opens with a cry of woe against the crime of the Chief Priests, Pharisees, the people generally, and Judas in particular, in the betrayal, seizure, condemnation, mockery, and death of Christ Jesus. For this reason God should send his vengeance on the Jews in general with mighty and irresistible violence; and afterwards a woe on Judas especially, which the Saviour himself confirmed: "The Son of Man goeth indeed as it is written of him, *but woe unto that man by whom the Son of Man is betrayed*; good were it for that man if he had never been born!" And on him the curse was speedily fulfilled; in a few hours after the taking of the sop, Satan had devoured him like the first ripe fig seen and eaten at a mouthful. But a day should come in which the Saviour should be glorified in his people, spite of the outrageous blasphemies and iniquities of the Jews. In despite of their eager zeal to destroy the religion of Jesus of Nazareth, the message should be declared, and believed among those who were weaned by the power of the Spirit from the now valueless rites and ceremonies of the Mosaic law. These were to expect trouble from their brethren, even though God should gift them with the power of working miracles, and especially the speaking with foreign

languages; in despite of all this evidence, they would not believe. Surely this establishes the justness of the interpretation, since it falls in exactly with the train of the apostle's argument.

The words which occur between the parts of the apostle's quotation, contain the proclamation, made to the Jews by means of the miraculous tongues, that in the Gospel of Christ was offered God's rest to the weary, as said the Saviour himself, "Come unto me all ye that labour and are heavy laden, and I will give you *rest*:" and that Jesus of Nazareth was his Holy One,* agreeably with the declarations of the prophets of old, and the voice of the Father at his baptism and transfiguration.

But because they would not listen, Jehovah could predict to them nothing but woe after woe, one false hope after another, in the various lying personations of the Messiah who arose to delude the Jews. As it regarded the real Christian, the very same oracle was not evil, because "all things work together for good to them that love the Lord," and because of the promise that in the day of his return Christ would be a diadem of beauty to them; but to the unbelieving, the sentence bore—

"That they might go and fall backward,

And be broken, and snared, and taken."

The prophet then proceeds to predict that though they trusted in supernatural aids, and in an agreement with superhuman beings that death should not seize them, nor God's vengeance light on them, yet that if they, the master-builders, refused Christ, the foundation-stone elect and precious laid by the Father, their devices should be vain; and their destruction inevitable. This, though it may have had a primary fulfilment in some of the Jews of the apostle's days, has yet probably a future bearing, and regards those times when men in general, and especially the Jews, will seek to provide themselves with supernatural and forbidden aids. At that time Jehovah will arise against his enemies as he did in Mount Gibeon and at Baal-perazim. The references here are probably to the history of Joshua, chapter x., and that of David, 2 Sam. v. 17. In the first of these narratives, we are informed that a great confederacy of kings sought to destroy the Gibeonites, whom Joshua had taken under his protection. They in terror

* Theodotion's translation.

sent word to him, and earnestly desired his help against this powerful conspiracy. Joshua accordingly came and "slew them with a great slaughter at Gibeon," and "the Lord cast down great stones from heaven upon them:" "they were more which died with hailstones, than they whom the children of Israel slew with the sword." On that day also, at the word of Joshua the Lord showed signs in the sun and moon; "And the sun stood still, and the moon stayed until the people had avenged themselves on their enemies." How signal a figure is this of the second advent of Jesus (the true Joshua) against the Great Confederacy of kings mentioned in Revelation! "I saw the Beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." Again, as in answer to the Gibeonites' prayers, Joshua came up and discomfited the confederate kings; so at the prayers of his people, oppressed by Antichrist, Christ will descend and destroy those nations: "And I will rain upon him," saith the prophet, "and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." (Ezek. xxxviii. 22.) So, as at Joshua's coming, signs were in the sun and moon, yet more remarkably shall the immediate coming of the true Joshua be foreshown by signs in the sun, moon, and stars, and the "light of the moon be as the light of the sun, and the light of the sun be sevenfold as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." The very words of Scripture appear to have a future and prophetic reference to this very time. "*And there was no day like that before it or after it*, that the Lord hearkened to the voice of a man: (Christ comes as Son of Man:) for the Lord fought for Israel." Nor is the reference to 2 Sam v. less striking. There we are informed, that when the Philistines heard how David had been appointed king over Israel, they came and gathered themselves in the valley of Rephaim (giants), and upon David's inquiring if he should march against them, the Lord encouraged him so to do, because he would give the Philistines into his hand. David therefore smote them, and said, "The Lord hath broken forth upon mine enemies before me, as the breach of waters. And there they left their images, and David and his men burned them."

Now the Lord Jesus informs us in his parable of the nobleman (by whom he evidently intends himself), that while he was in the far country, "his citizens who hated him, sent a message after him, We will not have this man to reign over us." By this is intended the Great Confederacy of the nations and their kings against the Saviour. As then, the appointment of David (or the Beloved) over Israel, excited the indignation of the Philistines (or the foreigners), and induced them to gather together to fight against him, so the appointment of the true David,—the Beloved of the Father, over not Israel alone, but the whole world, will excite the rebellious spirit of the nations against him. Moreover, as, at the Lord's word, David went forth and smote his enemies, so when the time comes that Jehovah shall make Christ's "enemies his footstool," he shall send forth the rod of his power out of Zion, that he may rule in the midst of his enemies. And as David burned the idols left by the conquered host, so we are informed that at the Lord's coming they shall carry them into the holes of the rocks, to the moles and the bats; and "the idols," says our authorized translation, "he shall utterly abolish." Thus shall be finished "his decreed and brief work upon all the earth."

The latter part of the chapter is rather obscure in its meaning, but appears to signify that the providential dealings of God are all with as definite an end, and will obtain as triumphant a completion as the toils of the husbandman. But in order to the harvest there must be various kinds of labour; not always the labour of the plough; not perpetually the sowing; but each in its season furthering the great result. The various means also of collecting the seed, according to the nature of the grain and its coverings, appear to have reference to the different methods which Jehovah is using, and will use, with regard to the various nations from whom he is gathering in his elect, and the varying style of his dispensations towards individuals. All have their ultimate design in gathering the prepared seed into the garner of the Lord, and that which is not known now, we shall know hereafter. So with especial reference to Israel, God's judgments on that nation, however severe, will not be for ever: but "the time to favour Zion, yea, the set time will come."

CHAPTER XXIX.

IN this chapter the siege is predicted of some city, which a number of concurring intimations prove to be the city of Jerusalem. That by Ariel is meant Jerusalem, Eusebius tells us that the Jews of his day allowed. It was also the city which David besieged and took from the Jebusites: as we read in 2 Samuel v. 6—8. The explanation of the words—

“Gather the fruits, year after year,”

is thus given by Eusebius: “While you have time, use these years for the good of your souls: since the time is near that ye shall be deprived of the food of the Word. In these words he seems to denote, in a mystery, the time of the Saviour’s preaching: according to which the Saviour sojourned among them, and preached the acceptable year of the Lord, and the day of retribution. And perhaps he seems to have conversed with them a second or even a third year. That same year, then, during which he afforded them the teaching respecting the kingdom of heaven, he signifieth when he says, ‘Gather the fruits; year after year eat ye.’” But, since this the Saviour’s preaching was in vain, therefore should Jerusalem be besieged. And strikingly does such interpretation accord with the Gospel history! “And when he came near, he beheld the city and wept over it, Saying, *If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes.* For the days shall come upon thee, that thine *enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation.*” (Luke xix. 41.)

The extreme desolation of Jerusalem following on the siege is presented to us in the 4th verse. And yet while in this, her state of desolation, her oppressors shall be destroyed, and pass away like the dream of a night vision, when they are visited of the Lord of Hosts, with

“Thunder, earthquake, and a mighty voice,

Sweeping storm, and flame of devouring fire.”

These characteristics point out that time as the day of

the Saviour's second advent. Moreover, as the enemies of Jerusalem are in the 7th verse stated to be "a multitude of *all nations*," this proves that the siege here spoken of will take place at the time of the Great Confederacy, so often alluded to. If the reader will compare this chapter with the twelfth and fourteenth chapters of Zechariah, he will discover the most evident harmony in the siege of Jerusalem there predicted; in its besiegers being "all nations," in the issue,—their utter discomfiture; and that too, after they have taken the city, carried captive its inhabitants, and divided its spoil. The 9th verse apparently describes the amazement of the hostile armies at the Lord's appearing. Similar is the declaration of Zechariah xii. 4, "In that day, saith the Lord, I will smite *every horse with astonishment, and his rider with madness*: and I will open mine eyes upon the house of Judah, and will smite every horse of the peoples with blindness."

But the succeeding verse certainly describes the blindness of the Jews: for it is quoted by St. Paul to show that God for their unbelief should judicially visit the whole Jewish nation, except the elect of grace, with a spirit of blindness; by taking from them the Holy Spirit. We may conclude, therefore, that this account of the siege had a primary reference to that by Titus.

Because of such withdrawal of the Spirit, though his prophets predicted with the utmost accuracy events occurring under their eyes, and fulfilled in their very ears, still they should not understand: but the book should be to them as completely sealed, as though a clasp were on its leaves, or as though they were unable to read its letters. Thus also said Christ himself. "For judgement am I come into the world, that they which see not might see, and *that they which see might be made blind*." This verse is also well illustrated by Eusebius, "Because they had heard the Lord when he was present with them as a man, and saw him with their eyes, but not with the sight of their soul, and made dull their ears that they might not hear, Jehovah shall give them to drink of the spirit of drowsiness."

The 14th verse being quoted by the Saviour in reproof of the Pharisees for their outside show of religion whilst destitute of the spirit, furnishes another proof of the correctness of the application of the chapter to Jerusalem,

and the preceding verses to the obstinacy and blind unbelief of the Jews. Since that nation preferred the teaching of their wise men, and the traditions of their rabbies to the Scripture, therefore Jehovah would again proceed to carry them captive, and would "destroy the wisdom of their wise men, and bring to nothing the understanding of the prudent." This passage is adduced by St. Paul in the Epistle to the Corinthians, where he proves that it was the design of God to abase the lofty, and to exalt things weak and contemptible, "that no flesh might glory in his presence." Nor can any doubt that God's threat against the Jewish rabbies has been fulfilled who have read their writings, which are filled with all manner of puerilities and absurdities.

But there is yet a future accomplishment awaiting them in the rest of the chapter. The woe to the secret counsel of wickedness appears to be yet future. The absurdity of such an attempt to hide anything from God is shown by the reference to the clay, over which the potter has unlimited power. A daring spirit of blasphemy seems to be reproved in those words cited by St. Paul, "Shall the thing formed say to him that formed it, Why hast thou made me thus?" wherein the apostle argues with justice the absolute right of the Creator over the creature, in consequence of his being the work of the Most High. Now, as the apostle rebukes so impious a spirit in the words, "Nay, but O man, who art thou that repliest against God?" it would appear to be implied by the passage before us, that at the period here prophesied of, such daring blasphemy against the wisdom and power of the Creator should not be uncommon. But, let men refuse or rebel as they will, the purposes of the Almighty shall all be accomplished. And "in that day" of the Son of Man's advent, the Jewish nation shall understand their prophets, then no longer veiled by prejudice and pride, but illuminated by the Spirit that gave them. Then the despairing saints almost ready to faint at the prosperity of the wicked, and their own sufferings, shall be glad in the Holy One of Israel: for then "the Lawless One shall be cut off," and with him all that abetted wickedness, and sought to "wear out the saints of the Most High." Then also shall the promised blessings to Abraham, Isaac, and Jacob be fully accomplished, nor shall they thenceforward fall into sin; but shall recognise

Jesus as their Messiah, in his mighty works at his return; and because the Spirit of the Lord is poured out, men shall be full of the knowledge of the Lord, "and the murmurers shall learn to obey."

CHAPTER XXX.

THE commencement of this chapter is obscure, probably because it is yet to be accomplished. It predicts the Jews' trust in a power adverse to God, which shall not profit them, however great be their confidence therein. But who is this king of Egypt on whom Israel shall put their trust? Probably the "king of the south," of whom Daniel speaks so frequently in chapter xi., as the opponent of the Wilful King. In the king of Egypt or of the south, it would appear, that Israel shall trust as a protector against the mighty power of Antichrist or the king of Babylon: as of old they trusted in the kings of Egypt for aid against Assyria and Babylon. But this trust shall be in vain, as it was in ancient time: for Daniel implies what Ezekiel expressly declares, that the king of Egypt shall be delivered into the hand of Antichrist. For thus saith Ezekiel,—“And all the inhabitants of Egypt shall know that I am Jehovah, because they have been a staff of reed to the house of Israel. When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.” (Ezek. xxix. 6, 7.) The reason of the failure of his assistance is afterwards given,—“Thus saith the Lord God; I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babylon. He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.” (Ezek. xxx. 10, 11.) And again,—“I have delivered him into the hand of the Mighty One of the heathen; he shall surely deal with him: I have driven him out for his wickedness. And strangers, the terrible of the nations have cut him off, and left him.” (Ezek. xxvi. 11, 12.)

The Septuagint, in the 4th verse, reads thus,—“For there are at Tanais evil angels as rulers,” which is not improbably the true reading: on which Eusebius comments in the following terms,—“He openly declares that there

were then dæmons in Egypt, whom he calls evil angels, who wrought many things in that city of Egypt, which is called Tanais, where Pharaoh's palace was. But even, saith he, these evil angels shall not profit those who flee to them for succour and implore their aid."

It is signified in the following verses that the Jews, in order to escape from this "Terrible One of the heathen," shall flee into Egypt, carrying with them their treasures. A similar instance is related in Jeremiah. Ishmael of the seed royal slew Gedaliah, whom the king of Babylon had made governor over the small remnant of the people that he permitted to remain in the land. Hereupon Johanan and the rest of the Jews who were not accessory to this unprovoked murder, were minded to flee into Egypt lest Nebuchadnezzar should in revenge put them to death. However, before executing their purpose, they came to Jeremiah to know what was the Lord's will concerning their future steps, promising to abide by the word of Jehovah. But when the Lord bid them remain where they were, because he would protect them against the wrath of the king, they refused so to do, and after abusing Jeremiah, as if he had falsified the word of the Lord, followed their own counsel by going down into Egypt. For this cause the Most High sentenced them to die by the sword, by the famine, and by the pestilence, and that they should be an execration, and an astonishment, and a reproach, and a curse, nor ever see their land any more.

Similar is the prophecy in this place. The iniquity of the Jews at the time foretold, is precisely that of which they were guilty in the day of Jeremiah. They would have been glad had he not "spoken to them right things," but declared "smooth things and prophesied deceits," and "caused the oracle of the Holy One of Israel to cease before them."

At the same time is offered to our notice the state of the Jewish people in their own land, just before the wrath of God sends against them the mighty Assyrian, with whose coming, under various names, prophecy is so burthened. Nor let it be esteemed wearisome or suspicious that a commentator is obliged thus frequently to speak of Anti-christ; for since Christ is the testimony of all prophecy, it is not wonderful that he who is the traitorous likeness of the Christ—he who shall assume his power and authority,

and by his miracles deceive all but the elect, should be so frequently spoken of, in order that the people of God may be forewarned and prepared against his blasphemy and delusion.

Yet, in spite of all their disobedience, Christ Jesus shall be merciful to their nation, and be a joy to all them that wait for him, for "an holy people" shall, at his second advent, "dwell in Zion." And though before this they eat the bread of adversity, yet after that great tribulation their teachers shall not be removed any more, nor shall they be deceived any more, for the Lord's own voice shall teach them the way.

Then shall the idols with which Antichrist made them to defile themselves be cast forth with abhorrence. For that men in the last days shall worship "idols of gold, and silver, and brass, and stone, and wood, which can neither see, nor hear, nor walk," and that they shall make an image of the Destroyer which all must worship under pain of death, the Revelation of St. John once and again affirms, Rev. ix. 20, xiii. 15.

But this day past, to Israel thenceforward shall be only plenty and joy. Yea, the earth itself shall undergo a blessed transformation; rivers and streams springing forth during those great convulsions which shall attend the Saviour's advent. It is here called the "Day of Great Slaughter," when the towers (or, as Symmachus renders it, "when the *mighty*") fall. This statement will be illustrated fully when we come to chapter xxxiv. The words of Eusebius hereupon will suffice for the present, "*When* shall be the Great Slaughter, and *when* shall the great ones fall, but at the time of the universal judgement, which shall be after the end of this age?"

The 27th verse represents the Saviour as coming from afar, as he said himself, "A certain nobleman went into a *far country to receive for himself a kingdom, and to return.*" (Luke xix. 12.) His coming is a day of wrath to his enemies, "The great day of his wrath is come, and who shall be able to stand?" "By the name of Jehovah," says Eusebius, "Christ is indicated. And when he cometh and revealeth his second glorious appearance, then shall follow those avenging Powers whom the present passage calls the anger and wrath of God, by whom punishment will be inflicted on the wicked. His wrath shall be like the sudden over-

flowing of a torrent in a narrow ravine, whose waters speedily enclose the traveller, and reaching even to his neck soon drown him." "The bridle in the jaws of the people causing them to err," is the delusion of the Man of Sin, who shall cause men to trust in him as God, as saith the apostle, "For this cause God shall send them strong delusion that they should believe a lie, that they all might be damned who believed not the truth but had pleasure in unrighteousness." Coincident are the words of St. John, "I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, *working miracles*, which go forth unto the kings of the earth and of the whole world, to gather them together to the Battle of that Great Day of God Almighty." (Rev. xvi. 13, 14.) Here the reason of the delusion is specified—because the Gentiles will then have rejected nationally the revelation of Christ, therefore will he send them this potent deceiver. Prime movers in the delusion shall be evil spirits "*working miracles*," to gather together all nations against Jerusalem, as is here represented by Isaiah. That dreadful day is further described in its terrible artillery of wrath, mighty voices, as the archangel's trumpet, devouring fire, thunder and hailstones. So St. John, describing the seventh and "*last trump*," when "the kingdoms of this world became the kingdoms of our Lord and of his Christ," "when the nations are angry and his wrath is come," adds, "And there were lightnings and *voices*, and *thunderings*, and an earthquake, and *great hail*." (Rev. xi. 15—19.)

By this terrible coming shall the Antichrist be smitten by the voice of Jehovah and the "rod of subjugation."

But what is signified by the warring against him "with tabrets and harps?" It is not easy to explain this unless we adopt the Septuagint translation, and the comment of Eusebius thereon. The Septuagint gives the verse in question thus,—

"And it shall come to pass that on all sides of him,
They from whom came the expectation of succour,
Whereon he trusted, shall [far from rendering aid],
On the contrary, make war on him with tabrets and harps."

On which the note of Eusebius is as follows,—“Then

(saith he) those who smote and beat them (the people of God) shall be punished; for the *dæmons* that stand round them (i. e., Antichrist and his host), shall punish them. And who '*they*' are he reveals, when he says,

'From whom came the expectation of succour
Whereon he trusted.'

The hope of the impious was in their gods: that is, the Antagonist Powers and Evil Spirits. To these they applied themselves; in these they placed their hopes of succour, not knowing that these shall be their punishers; for the indignation and wrath sent on the wicked shall take effect by means of wicked spirits. 'They on the other hand with tabrets and harps shall make war on him:' as delighting themselves in calamities; 'for from friends they shall become enemies.'"

That this is the true interpretation is confirmed by the succeeding verse.

"For Tophet is ordained of old;
Yea, for The King is it prepared;
He hath made it deep and large,
The pile thereof is fire and much wood,
The breath of Jehovah like a stream of brimstone doth
kindle it."

Tophet is a valley near Jerusalem towards the south. It was called also the valley of the sons of Hinnom or Gehenna; whence the name of the everlasting place of torment is derived. This valley Isaiah declares shall be appropriated as the place of punishment for Antichrist and his host, "for *the King* is it prepared;" and the anger of the Lamb shall be perpetually manifested there. To this, in all probability, the Saviour alluded when, after describing the joy of those who should sit down with him at his return, he commands the unprofitable servant to be "cast into *outer darkness*"; there shall be weeping and gnashing of teeth." To this Isaiah certainly refers in his last chapter, where he says, "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me in Jerusalem, saith Jehovah. And they shall go forth and look upon the carcases of the men that have transgressed against me: for *their worm* shall not die, neither their *fire be quenched*: and they shall be an abhorring unto all flesh." Here it is foretold that when nation after nation comes up to worship

Jesus at Jerusalem, they shall also pass on to Tophet, and see the punishment of the Lawless One that usurped the authority and name of the true Christ.

CHAPTER XXXI.

THE subject of this chapter so nearly resembles that of the preceding, that a few observations will suffice. The same warning is given against the help of Egypt, with a prophecy of its disastrous consequences. Yet even in the midst of this ruin Jehovah will appear. As the lion regards not the multitude of the shepherds gathered against him, so shall Christ Jesus laugh to scorn the Great Confederacy against him, "though the heathen rage, and the nations imagine a vain thing, yet shall he have them in derision, and break them in pieces as a potter's vessel; yet shall he sit as king on the holy hill of Zion."

Then shall Israel return, and acknowledge him as their Messiah and King, and shall say, "Blessed is he that cometh in the name of the Lord," according to the command of the 6th verse: while all idols shall be utterly demolished.

On that day shall be the destruction of their last enemy, Armillus, who shall be smitten, not by man, but by the Lord himself; and his chosen men shall be discomfited. For they shall be caught in the rocky valley of Jehoshaphat, as Joel declares (Joel iii. 12), and there be destroyed by the just wrath of Jehovah.

How well this accords with the preceding need not be noticed. The words of Jerome may now be added in confirmation. "The Jews understand this of Gog and Magog, of whom Ezekiel speaks more fully." In illustration of the sixth verse he writes, "The Nazarenes understand this passage thus: 'O sons of Israel, who, by a most wicked design, have denied the Son of God, return to him and his apostles.'"

CHAPTER XXXII.

THE present chapter opens with a declaration of the blessedness of those who shall then be written among the living in Jerusalem; as saith Daniel: "*Blessed* is he that waiteth, and cometh to the thousand three hundred and five-

and-thirty days. But go thou thy way till the end be: *for thou shalt rest, and stand in thy lot at the end of the days.*" (Dan. xii. 12, 13.) Such also is the declaration of St. John, "*Blessed* and holy is he that hath part in the first resurrection."

It should be noted, that this chapter is a continuation of the last; for the destruction of Christ's foes is the time of his commencing reign. The gathering up of the tares and binding them in bundles to burn, is the time of the ingathering of the wheat into the garner.

Who, then, is the king that shall in that day rule righteously, but Christ? Who "his princes," but the twelve apostles? For thus did the Saviour promise them, "*Ye which have followed me, in the Regeneration (or restoration of all things) when the Son of Man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel.*" (Matt. xix. 28.) At the Last Supper the promise was reiterated as expressly: "*Ye are they which have continued with me in my temptation, and I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.*" (Luke xxii. 28—30.)

Again, as this blessedness is to be at Zion and Jerusalem, so does it show that the apostles were selected to the number of twelve, that each might rule a tribe of Israel.

Then shall take place that moral renovation of man, which the mighty power of God is always able to effect. "*Thy people shall be willing in the day of thy power.*" No false names any longer shall be used to gloss over iniquity, but all the workers of wickedness shall be cut off.

The ninth verse reverts to the time of great tribulation, in which the condition of females shall be peculiarly helpless and sad; and the desolation of Judæa is depicted, as it was also foretold in the former chapters, especially the sixth and seventh. The desolation shall last

"Until the Spirit be poured out from on high."

Of the Spirit's outpouring, Joel testifies.* "*And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh.*" And in a following verse he gives the signs which shall precede the Saviour's coming, in

* That this was not *fulfilled* on the occasion in illustration of which St. Peter quotes it, I hope on a future occasion to show.

words nearly resembling those of our Lord. "I will show wonders in the heaven above, and in the earth beneath, blood, and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and terrible day of the Lord come." (Joel ii. 28, 30, 31.)

The world being thus restored to the purity of Eden (not by the gradual extension and improvement of the preaching of the Gospel, and the means now in use, but by the miraculous outpouring of the Spirit at Christ's second coming,) then, as the world shall be full of holiness, it shall be also full of peace. For God shall shower down most plenteously his physical blessings on those who have received his spiritual mercies; and it will be seen, with complete evidence, that sin is the great curse of the world, and that all schemes for the regeneration of man, which are not schemes for the destruction of sin, and restoring him to the image and love of God, are fruitless folly.

CHAPTER XXXIII.

AGAIN is the great Persecutor of the Church brought before our notice in the present prophecy. He is represented as injuring those who offer him no injury in return, but quietly submit to the terrors, pains, and death, he is able to inflict. A warning, with a view to ensure this temper, is given in the thirteenth of Revelation, which treats of the rise of the Beast. "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. *Here is the patience and faith of the saints.*" Parallel with this is the prophetic announcement of St. James: "Ye have condemned and *killed the just, and he doth not resist you. Be patient, therefore, brethren, unto the coming of the Lord.....for the coming of the Lord draweth nigh.*" (James v. 6—8.)

In exact accordance therewith, Isaiah, in the next verse, furnishes us prophetically with the prayers of Christ's waiting saints for his return, and the speedy answer to their petitions; for the reign of the destroyer shall last but three years and a half—the 1260 days of prophecy. "At the voice of thine angel," it is said, "the nations fled:" doubtless that "*voice of the archangel and trump of God*" with which Christ shall come, "and at whose lifting up of

himself the Gentiles shall be scattered." Then follows the description of the glories of Christ's reign.

The seventh verse, though its readings are by no means certain, discovers by its general tenour that it is spoken of "the destroyer of the Gentiles," before whose wrath many nations are cut off; who makes the highways lie desolate, "breaks his covenant" (as was noted above, and corroborated by the testimony of the Psalms); and "regardeth no man." What wonder, that he who blasphemes God should disregard man! By the weeping of the messengers of peace, one of the fathers understands the departing of the angels from the nations of which they are the guardians: as at the time of the destruction of Jerusalem, a voice was heard in the temple crying, "Let us depart hence!"

Yet, at this very height of his enemy's power, shall Christ come, and with "flaming fire" take vengeance on him and his host:

"And the nations shall be burned up as lime;
As thorns in a field, cut up and burned."

To which last line the reference of the parable of "the tares bound in bundles to burn them," is not improbably intended by our Lord. So the destruction of Christ's enemies in the fire of Tophet is alluded to in those terrible words of warning,

"Who among you can dwell with devouring fire?

Who of you can dwell with everlasting burnings?"

Then follows the blessedness of the ransomed, even as the Saviour, in his interpretation of the parable of the tares, adds, "Then shall the righteous shine forth as the sun in the kingdom of their Father." So Isaiah,—“Their eyes shall behold the King in his beauty.” What is meant by “the land that is afar,” is not apparent; the Chaldee understands it of those going down into punishment. The remark of Procopius upon it is as follows:—“Some refer the words ‘afar off’ to the wicked,—that they shall see ‘the land’ of promise at a distance, not to dwell in it themselves, but to inherit consuming fire, who, being in fear of their own condemnation, will be cast away afar from that land. Whom he rebukes, because they obeyed evil instructors, saying, ‘Where are they that knew only the letter of the law?’ To whom the Saviour said, ‘Woe unto you, Scribes, and Pharisees, hypocrites!’ ‘For where

will these appear, saith he, in the day of judgement, who flatter their disciples, instead of giving wholesome counsel?"

Then shall all the wisdom and might of the world be scattered, according to the passage of Paul (who probably quotes Isaiah, though, if so, the last words of the quotation have undergone much variation): "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?"—words, which agree exceedingly well with the scope of this passage: for in that day will it be seen that no counsel can prosper, no wisdom avail, against the design of Jehovah; that "the foolishness of God is wiser than man, and the weakness of God is stronger than man."

The succeeding portion of the chapter describes the millennial blessedness, and the security then to be enjoyed.

The last two verses are obscure; but they probably intend the great humiliation of Jerusalem before her final exaltation, under the figure of a vessel in a storm, its tackling torn, its mast ready to fall, its flag displaced. Till she shall have been spoiled herself she shall not take the prey. But then, as the four lepers of Samaria plundered the camp of the Syrians, when the Lord made the host to flee (2 Kings vii.), so "then many lame shall take the prey."

In that happy time, there shall no more be sickness in Jerusalem, as it is said, "Himself bare our *sicknesses* and carried our *infirmities*;" and of this delightful freedom from pain, the Saviour's healing of multitudes at his first coming was a pledge and a figure. This blessing shall be granted because sin shall be forgiven; a connexion which the Saviour so frequently and significantly remarked. "Son, be of good cheer; thy sins be forgiven thee:" "Sin no more, lest a worse thing come unto thee:" "Go thy way: thy faith hath made thee whole." May not, it may be asked, the promise of victory over everything deadly and harmful (Mark xvi. 17, 18) be referred to this time? And shall not the words of the Saviour, "I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because

your names are written in heaven" (Luke x. 18—20), then receive their entire accomplishment, not in the persons of the seventy disciples only, as then: but in a fuller and broader sense fulfilled in all the believers in Christ in that day? "These signs shall follow them that believe" universally!

CHAPTER XXXIV.

THE opening verses of this section of Isaiah are an appeal to "ALL NATIONS" to listen. It is, therefore, some prophecy that concerns the whole world. Therefore it is yet future, since nothing has occurred that at all comes up to the descriptions of the text. Those who suppose it fulfilled in the destruction of the literal Edom are obliged to talk of its expressions "being in the highest degree hyperbolical," and "merely adequate to meet the expectation of a patriotic Jew in reference to the infliction of Divine judgment on those who had been the ancient and most inveterate enemies of his country." Alas for inspiration! It is obliged strongly to colour, as it is softly called, the poverty of its themes with hyperboles, in order, by the false and foolish arts of weak and vain man, to give dignity to its subject! The word of truth and holiness is bound to pander to the hatred of a patriotic Jew against the enemies of his country! Where, then, we ask in vain, the inspiration of the Holy Spirit? But, repudiating so deadly an hypothesis, let us see if it will not admit a future and literal interpretation. Is there not some time of universal concernment, when the wrath of God shall be poured upon all nations? Does not Joel attest it, and Daniel confirm it, and St. John mightily summon our attention thereto? Assuredly: the Saviour in his far-reaching prophecy, declares that the time shall come when "*all the tribes of the earth shall mourn.*" (Matt. xxiv. 30.) It has been already spoken of as the "Day of Great Slaughter," a feature of that great day which is here reiterated in the second verse. Nor does the book of Revelation fail to attest it, in speaking of that mighty day of the wrath of God. "The wine-press ['of the wrath of God,' ver. 19] was trodden without the city [of Jerusalem], and blood came out of the wine-press, even unto the horses' bridles, by the space of a thousand and six hundred

furlongs." (Rev. xiv. 20.) How parallel is this with the awful announcement of the text, that the "mountains shall be watered with their blood," "and the earth be drunken with blood, and the dust made fat with their fatness."

But the signs that accompany this dreadful day of the Great Slaughter identify it beyond a doubt. "All the powers of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and the stars shall fall as a leaf falleth from a vine, and as the falling fig from a fig-tree." It is, I know, generally considered as a thing to be taken for granted by commentators, that these signs in the sun, moon, and stars, mean only convulsions in kingdoms and nations,—an opinion most unfounded, and utterly destructive of prophetic clearness and simplicity. On the contrary, whenever these signs are spoken of, they refer to the one great day of the Saviour's advent, and are literally to be fulfilled. Hence the passage before us refers to that same time in the prophecy of the Saviour on Olivet, when "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" (Matt. xxi. 29)—words almost identical with those of Isaiah just adduced. Such, also, is that passage of the Revelation, "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, *even as a fig-tree casteth her untimely figs*, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together." (Rev. vi. 12—14.) The succeeding verses determine that it is the time immediately preceding the Saviour's appearance to all the world. This is the time indicated by Isaiah likewise.

But what is meant by the powers of heaven? Doubtless the same beings that are meant in Eph. iii. 10: "To the intent that now unto the *principalities and powers in heavenly places* might be known by the Church the manifold wisdom of God." Doubtless those mentioned also in Col. ii. 15: "And having spoiled *principalities and powers*, he made a show of them openly, triumphing over them in it." According to the testimony of St. Paul (Eph. vi. 12) the Christian wrestles "against *principalities and powers*, the rulers of the darkness of this world,

against spiritual wickedness (or the '*wickedness of spirits*') *in high places*." Such passages prove that the "Powers of heaven" are intelligent spirits, against whom Christ and his host shall make war and overcome. Thus Jerome and Eusebius understood it, and it was, in all probability, the interpretation of the early Church. But be that as it may, the Scripture proofs remain. The immediate object of this terrible denunciation is Edom, which (as the ancient Edom is desolate and its inhabitants not to be found) is, with great probability, if not with absolute certainty, to be understood of Rome; and *that* by the united testimony of Jews and Christians. For thus writes Jerome: "The Jews, as we have before mentioned, contend that this prophecy regards the Roman empire, and that, for the avenging of Zion, the devastation of a once most powerful kingdom is foretold; which the majority of Christians also, taking things literally, think is also predicted in the Apocalypse of St. John."

Accordingly, we find that the destruction of Babylon is that great event, immediately after which the Saviour comes. (Compare chapters xviii. and xix. in Revelation.) So is it also intimated by Isaiah. When the Saviour is presented before us as returning in all his majesty, with his garments dipped in blood, whence does he come? "From *Edom*, with dyed garments from Bozrah." (Is. lxiii.)

The whole of the argument from Aaron Pick (late Professor of Hebrew and Chaldee in the University of Prague), to prove that Edom signifies Rome, cannot be given; the reader will find it in his commentary on Obadiah. A hundred years before the destruction of the second temple, Johnathan ben Uzziel, in his Targum (or interpretation) of the prophets, paraphrased Edom by Rome. The words of the ninth verse,

"And the streams thereof shall be turned into pitch," he parallels thus, "And the streams of *Rome* shall turn into pitch." He adds, "In an ancient MS., received as authentic both by Hebrew and Gentile writers, called the Chronicles of Moses, we read that Zepho, son of Eliphaz, son of Esau, was the first Edomite who settled himself in Italy, and this is confirmed by several of the Hebrew commentators." Again he observes, "Abarbanel, who was one of the greatest historians and literary men amongst the Hebrews, relates that when he visited the library at Rome,

which as a Spanish Don he was permitted to do, he read, in a MS. roll of parchment there, that Rome was formerly called Bozrah."

The succeeding verses of this chapter contain an account of its future desolation, answering to the prophecy in Rev. xviii.; and the assertion is again made, that "*the demon shall there call to his fellow,*" for Babylon or Edom must "*become the hold of every foul spirit,*" because the Lord hath spoken it.

CHAPTER XXXV.

THE thirty-fifth chapter is a continuation of the preceding. For the time of the vengeance on Babylon shall be the time of the glory of the Lord and his kingdom. Thus in the commencement of the nineteenth of Revelation, after the two first verses have described the rejoicing of the saints over Babylon judged and overthrown, the announcement immediately succeeds, that "*the times of refreshment*" are come when the Saviour shall reign. "*I heard the voice of a great multitude.....saying, Alleluia! for the Lord God omnipotent reigneth. Let us be glad and rejoice!*"

In accordance with this, the first two verses represent the renovated beauty of the earth when Christ shall come: parts now desert and incapable of affording habitation and sustenance to man, shall rejoice "*and blossom as the rose.*" "*The wastes of Jordan*" are especially noticed; for that part of Judæa where the Saviour was baptized at his first advent shall be conspicuous for its beauty and fertility.

In expectation of these things believers are commanded to be strong, to endure patiently till the time of Christ's appearing, as also saith St. Peter: "*Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.*" (1 Pet. i. 13.)

In the time of trouble that shall try all the saints before the coming of the Saviour, the motive for patience is his speedy appearing—

"Behold, your God shall come with vengeance,
Even God himself with recompense shall come and
save us."

Thus St. James prophetically encourages believers. (James v. 5—8.)

At his coming diseases and disorders shall depart, of which the Saviour gave a type at his first sojourn on earth, by his "opening the eyes of the blind, and unstopping the ears of the deaf, and bidding the lame man leap as a hart." For, that the accomplishment of the prophecy did not take place, except partially in the point alluded to, is evident from this, that Christ did not come "with vengeance or recompense," as he expressly declared that he came at that time, not to judge, but to save the world. The blessings of the earth, renovated as the garden of Eden, are described in the fifth and sixth verses. After which the joys of the redeemed, in "being ever with the Lord," are specially insisted on, with the absence of everything that could affright or annoy; and the locality of their joy is specified as being Mount Zion. "The cause of the security and steadfastness" (then felt), remarks Jerome, "is, that Christ shall come, to whom the Father hath committed all judgement, and he shall render to every man according to his work."

CHAPTERS XXXVI. AND XXXVII.

IF it be inquired why the two chapters under discussion were *twice* inserted in Holy Scripture,—once in the history of the Kings, and once in the prophecies of Isaiah, the just answer would probably be, that they have both an historical and a predictive force. In one point of view they are a part of the history of the Jewish nation; and in another, they refer onward to a time and circumstances which shall nearly resemble them. So nearly, indeed, do the times and destinies of the Man of Sin accord therewith, that prophecies which speak of the final overthrow of the last "destroyer of the Gentiles," have been supposed to be fulfilled in the destruction of Sennacherib.

Let us, then, endeavour to gather up and present in one view those parts of the history before us which have a predictive force, in which Sennacherib and Rabshakeh and Hezekiah stand only in the light of types.

First, then, Sennacherib, king of Assyria, is the type of the Great Assyrian, whom the Lord shall tread under foot on the mountains of Israel. With him, through terror of

his vast power, Hezekiah made an effort to be reconciled; and paid, as the price of his friendship, "three hundred talents of silver, and thirty talents of gold." Yet, in spite of the agreement, Sennacherib "came up against all the fenced cities of Judah, and took them." Herein, therefore, he was a type of him who after his league made with Israel, shall yet "break his covenant," and, coming stealthily and secretly upon the cities of Judæa, shall seize and destroy them, as has been already illustrated from Ezekiel. But the chief point of Sennacherib's attack was Jerusalem, as it shall be that of the usurping king hereafter. Arrived at that city, he sends Rabshakeh, with an insulting, boastful, and blasphemous message, to the king of Israel. Now, of what is Rabshakeh a type? Doubtless of the "False Prophet" who is seen, in Rev. xiii., to play so conspicuous a part in bringing all men into subjection to "the Beast." Of this false prophet it is said, that "*he spake as a dragon. And he exerciseth all the power of the first Beast* before him, and causeth the earth, and them which dwell therein, to worship the first Beast." (Rev. xiii. 11, 12.) This is precisely what Rabshakeh does in the instance before us. He utters insolence, blasphemy, and boasting—"he spake as a dragon;" and "the king of Assyria sent Rabshakeh from Lachish to Jerusalem, unto king Hezekiah, with a great army,"—"he exerciseth all the power of the first Beast."

The next feature of strong resemblance is the boasting and blasphemous message to Hezekiah. Multitudes of passages attest that proud blasphemy shall be the peculiar characteristic of the last ages, and especially of Antichrist. Thus Psalm lii., "*Why boastest thou thyself in mischief, thou mighty man?* The goodness of God endureth continually. Thy tongue deviseth mischief, like a sharp razor" (compare Is. vii. 20, where the Assyrian is also compared to a 'razor;') "working deceitfully. Thou lovest evil more than good, and lying rather than to speak righteousness. Thou lovest all devouring words, O thou false tongue." His predicted end, in the next verses, sufficiently corroborates this conclusion. Such is also the testimony of Psalm xii. with regard to the times of Antichrist generally. But Daniel's attestation to the pride and blasphemy of the Man of Sin in particular, is full and explicit. He had a "mouth speaking great things." "Because of the great

words which the horn spake, I beheld even till the Beast was slain." "And he shall speak great words against the Most High." (Dan. vii. 8. 11. 25.) "He shall speak marvellous things against the God of gods." (Dan. xi. 36.) Similarly St. John: "There was given unto him a mouth speaking great things and blasphemies.....and he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." (Rev. xiii. 5, 6.) Observe also, how he exalts himself, as St. Paul foretold his antitype should, "*above every God.*" "Hath any of the *gods of the nations* delivered his land out of the hand of the king of Assyria?" (Chap. xxxvi. 18.) But one special point of his boasting is the many nations he had destroyed. This feature of the Wilful King has been presented before, with great distinctness and beauty, in the tenth chapter of Isaiah (verses 7—14). Another point of resemblance is the intended captivity of Israel in general, and of Jerusalem in particular, which is declared by the speech of Rabshakeh to the Jews of the city. This captivity shall be actually accomplished by the Wilful King, as Zechariah testifies: "And half of the city *shall go into captivity.*" (Zech. xiv. 2.) Such is also the prediction of our Lord: "And they *shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles*, until the times of the Gentiles (the three years and a half) shall be fulfilled." (Luke xxi. 24.)

But at that time the Jews shall return and repent, and their prayer and humiliation, typified by the prayer and humility of Hezekiah, shall bring down a gracious answer, as the prayer of Hezekiah received the glorious prophecy of Jehovah by the mouth of Isaiah. That prophecy notes, first, that God used Sennacherib solely as his instrument, and that his mighty deeds were only because the Almighty for their iniquities had given the nations into his hand. Parallel with this is the declaration in the tenth chapter of Isaiah already referred to. "Howbeit he meaneth not so, neither does his heart think so," and the noble rebuke of his vain boasting is added, in which God compares his pride to the axe exalting itself against him that heweth therewith. He shall resemble him also in the deception he shall himself experience. Sennacherib was drawn away from the attack of Jerusalem by a rumour that Tirhakah, king of Ethiopia, was come to fight against him. And even thus is it

prophesied of the Great Destroyer. "*But tidings out of the east and out of the north shall trouble him, and he shall go forth with great fury to destroy*" (Dan. xi. 44), and that too, after his having "*entered into and overthrown the glorious land.*" (Verse 41.) Still more particularly the rumour that deceived Sennacherib was caused by an evil spirit, "*I will send a spirit upon him.*" Thus Procopius,—"*I will send a spirit upon him by whom he shall be deluded and return.*" And this was exemplified in the case of Ahab, whose prophets and himself were deceived by an evil spirit commissioned by Jehovah to delude both him and them. This deceiving spirit is Satan, as it is written, "*Set thou an ungodly one (not 'man') over him, and let Satan stand at his right hand.*" (Psalm cix. 6, which see.) So in the thirteenth of Revelation, which describes him minutely, it is said, "*The dragon gave him his power, and his seat, and great authority.*" (Verse 2.) But it may be objected, if Satan thus uphold, how can he deceive him? Be it answered, that all this generosity on Satan's part is only to serve his own ends, and that he knows what will be the fearful result to his miserable dupe, when he shall turn upon him, and by the commission of God become his tormentor, as it is well said of him that he is "*First a tempter, then an accuser.*"

Next follows in the 30th and following verses of the consolatory message to Hezekiah, a prophecy of the continued prosperity of Israel from the time of his destruction, which has yet to be fulfilled when the Assyrian of future times shall be destroyed. Then the remnant of Judah shall blossom and fill the face of the world with fruit.

The last point of evident and especial resemblance is the sudden destruction of the Assyrian's host by night, to the amount of 185,000 men. This was effected, we are told, by "*The Angel*" (or messenger) of the Lord, a name referring so evidently to Christ in many passages, that no proof is here attempted. In like manner shall take place the slaughter of the armies of Antichrist so often noticed above: the Lord shall go forth and suddenly destroy them, coming upon them "*as a thief in the night.*"

CHAPTER XXXVIII.

In this account of Hezekiah's sickness and recovery there

is no particular difficulty. Its prophetic import is, probably, that his sentence of death and recovery typifies the death of the righteous, according to the sentence on Adam, and their resurrection at the appearance of Christ. Hence his song of recovery has a probable reference to its future use by the risen saints.

The reason of Hezekiah's affliction, as the rabbies say, was because after so mighty a deliverance as God vouchsafed him, he did not compose a song of thanks, as did Deborah, Moses, and David. His great fear of death is also accounted for by Jerome and Eusebius on the consideration that as yet he had no son; hence his hope that the Messiah should spring from his family was cut off. For as Jerome remarks, after his death, which occurred fifteen years after, Manasseh his son was only twelve years of age, whence it follows that he was born in the third year of Hezekiah's restored life.

His song describes his despair because he should "not see the salvation of God (or the Saviour of God) in the land of the living." This is of no private interpretation, but refers to the Church at large. A like feeling was experienced by the ancient Christian Church. After St. Paul had declared that Christ was speedily to come, the Thessalonian believers mourned over those who died, because they would not be witnesses of Christ's coming in glory, nor obtain their reward "in the land of the living," that is, amongst the elect in his kingdom. In his Epistle to that Church, therefore, St. Paul meets this very difficulty, and dissipates it: shows that, so far from the dead saints not being participants of Christ's glory, those living at his coming should not even "prevent" or get the start of them; but that "the dead in Christ should *rise first*;" "then they which are alive and remain shall be caught up to meet him in the air, and so be ever with the Lord. Wherefore," saith he, "*comfort one another with these words.*" (1 Thess. iv. 13—18.)

Now as the command to Abraham to slay Isaac, and his intention to do so, rendered that act a figure of the resurrection of the dead, "from whence also he received him in a figure," so God's command to Hezekiah to prepare for death, and his sentence to that effect, renders his recovery a just figure of the death and resurrection of our Surety Christ Jesus, and of his people through him. But the

resemblance as regards the Lord Jesus is yet more exact. Hezekiah was told that he should recover "*the third day,*" and "go up to the house of the Lord." How evident, then, that the Spirit intended Hezekiah, that king of matchless piety, to be a type of the Saviour! The very words in which his character is couched are also applicable to the Messiah, Christ Jesus. "He trusted in the Lord God of Israel; so that after him were none like him among all the kings of Judah ('Jesus of Nazareth, the *King* of the Jews'), nor any that were before him. *For he clave to the Lord, and departed not from following him, but kept his commandments, as the Lord commanded Moses. And the Lord was with him.*" (2 Kings xviii. 5, 6.) Surely a greater than Hezekiah is here, one who, in all the strictness of the expression, fulfilled the commands of Moses, and swerved not one jot from cleaving to the Lord! The Saviour's rising again "*the third day,*" was intimated by the recovery of Hezekiah on that day, as at a former time the same truth was intimated by the *three days* that elapsed between the sentence on Isaac (who was from that time legally dead in the sight of Abraham and of God), till the Most High, in both instances, restored the life he claimed.

But the reader will trace its further application for himself, as some remarks must now be made on its applicability to believers in general. The first part of the ode describes the risen believer's desire for the kingdom of Christ, his death before its appearance, and his desire even whilst in the state of the dead: as we read in the Revelation, of "the souls under the altar" crying to God, "How long, O Lord, holy, just, and true, dost thou not judge and avenge our blood on them that dwell on the earth?" which vengeance, as we have seen, is to take place at Christ's coming.

The 16th verse records the answer to this prayer,—

"O Jehovah, respecting this did I tell thee,

And thou didst raise up my spirit.

Thou hast rescued my soul that it should not perish,

And thou hast cast all my sins behind thy back."

Here, then, the saint praises God in Christ Jesus, because his spirit and soul are rescued from Hades, and his body from the grave, and because his sins are thereby shown to be utterly forgotten of God. "Blessed and holy

is he that hath part in the first resurrection : *over such the second death* (that of sin) *hath no power*," because their sins are forgiven.

As regards the statement that those "in Hades will not praise God, nor can those that go down to the pit hope for God's mercy," this, understood of those times, presents a strong confirmation of the above interpretation. For at that time the "dead in Christ" shall all rise and be delivered from Hades, while they that are left there, will be the wicked dead alone, and they who at that time "go down to the pit," will be the servants of the Man of Sin, whom Christ will slay at his coming. Just such is also the statement of Psalm cxv. After affirming the vanity of idols, with especial reference to those of Antichrist, the risen saints mention the blessedness they have received from Jehovah Christ, and then add, "The dead praise not the Lord, neither any that go down into silence. But *we* will bless the Lord from this time forth *and for evermore*." Even thus does Hezekiah in this place, after speaking of the impossibility of the dead expecting the mercy of God, subjoin, "*The living, the living, he shall praise thee as I do.*"

CHAPTER XXXIX.

AFTER the recovery of Hezekiah, the king of Babylon and his wise men, struck with astonishment at the preternatural lengthening of the day, which they could not account for upon astronomical principles, sent messengers and a present to him to congratulate him on his restored life, and to inquire of him the reason of the miracle which was exhibited on his behalf. This had a tendency to tempt Hezekiah to pride, as being the subject of a special embassy and inquiry on the part of so great a king as the king of Babylon. In this time of trial he fell; vain-gloriously puffed up, he showed the ambassadors all his greatness and treasures, that they might marvel rather at himself than at the God who had done such great things for him. But his rebuke was nigh at hand. The prophet Isaiah was sent to predict that all the treasures and glory of his house, yea, and his sons also, should be carried captive to Babylon; which was fulfilled in the days of Nebuchadnezzar.

Hezekiah is, therefore, presented to us as another instance of the frailty of man. But the lesson is beautifully expanded to the plenitude of the believer's experience under the Gospel, by the concluding remark of the inspired writer of the Chronicles: "In those days was Hezekiah sick unto death, and prayed unto the Lord, and he spake unto him, and gave him a sign. But Hezekiah rendered not again according to the benefit done unto him, for his heart was lifted up: therefore was there wrath upon him, and upon Judah and Jerusalem. Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah. Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, *God left him, to try him*, that he might know all that was in his heart." (2 Chronicles xxxii. 24—26. 31.) We are here introduced, therefore, to the reason, or, more strictly speaking, to the *occasion* of his fall. God withdrew his Holy Spirit—the "*Spirit of grace*," that is, bestowed according to his free pleasure, being a gift, which can be claimed of original right by none. And that grace withdrawn, vain man, left to his own inherent strength, falls at once. How necessary, then, to pray that we be "*not led into temptation*." How merciful the promise to the believer, that no trial shall seize him greater than the grace given him; and withal, a way opened for escape!

CHAPTER XL.

THIS chapter is signalized by being thrice quoted in the New Testament; and inspired quotations are of singular service in enabling the interpreter to discover whether his explanation is correct.

The first is that in Matt. iii., who declares that the passage (ver. 3, 4) was fulfilled in the preaching of John the Baptist in the wilderness of Judæa. The Baptist also himself declared that this was his ministry to those sent from the National Council to inquire the nature of his mission. But there is much in the prophecy which will not admit of the supposition that either the whole of it, or even the passage above referred to, received its *final* accomplishment

then. For, first, it arises as a fatal objection to any that would so interpret it, that it foretels Jerusalem's "humiliation as accomplished, and her sin pardoned," while her greatest humiliation had yet to take place, and her greatest sin to be committed. The same proof is further strengthened by another equally powerful arising from verse 10; for Christ at his first appearing did not come with might or sovereignty, nor bestow his reward, but was beheld in the feebleness of infancy, and at that time only committed the talents to his servants, leaving the recompensing of their deeds to his second coming.

Whence we conclude that in this chapter, as in many, indeed in *most* prophecies of the Saviour's appearance, his first and second advents are closely bound up together. But the prediction here bears principal reference to the second; which will be seen as we proceed.

For then Jerusalem shall be comforted, and her "humiliation" then and then only, accomplished, and "her iniquity pardoned," when she acknowledges Jesus of Nazareth as her Messiah.

So also as John Baptist heralded the *first* coming of Christ "*in the spirit and power of Elias*," shall Elijah himself herald the second coming in conjunction with Enoch: as it is written of him, "Behold, I will send unto you Elijah the prophet before the coming of the great and terrible day of the Lord." (Mal. iv. 5.) And he shall cry "*in the wilderness*" as one of the Two Witnesses: for thither shall the Jewish Church be driven, as we have seen in the remarks on chap. xvi. This testimony is confirmed by the twelfth of the Apocalypse, where we read that the woman (the Jewish Church) "*fled into the wilderness*, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days" (the three years and a half of the reign of Antichrist). In the desert, therefore, (as well as in Jerusalem, where they are represented as standing in chapter xi.) shall the Two Witnesses, and Elijah in particular, declare the speedy second advent of the Lord Jesus Christ. The second voice that is commanded to cry is, therefore, that of Enoch—translated as well as Elijah—that he should not see death till he hath been brought again to suffer it at the hands of the Man of Sin. The testimony of this witness is, that all the attempts of man to render void the promises

of God are futile and vain, and that the Wilful King and all his collected host shall fail when once the Spirit of God bloweth upon it. But though heaven and earth fail, "the word of the Lord shall endure for ever, and the thoughts of his heart from generation to generation." This passage is adduced by St. Peter soon after the verse mentioned in a former part, in which he exhorts them to hope for the blessedness of Christ's appearing. He then justly contrasts the permanence of the word of God above the thoughts of man by observing, that the design of God in the manifestation of Christ was "*foreordained before the foundation of the world.*" Thus majestic is the foreknowledge of God from all eternity! Set side by side with such counsels, what is man? The insect of a day! Generation after generation must pass away before Christ should appear the first time; generation after generation must, in the counsels of God, pass away before his second coming in glory. Well, therefore, may he compare the short-lived duration of the one, with the permanence of the good tidings (*ευαγγελιον*) of the word of God both in the Old Testament and the New; a counsel which, as it began from all eternity in the foreknowledge of God, so shall it last to all eternity in its execution. These good tidings of Christ's second coming the witnesses above spoken of shall then proclaim to Jerusalem, as John the Baptist proclaimed those of the first advent. John the Baptist spoke of Christ in his first character of meekness as "the Lamb of God taking away the sin of the world," answering to the well known description of the Saviour given in the 11th verse, as "feeding his flock like a shepherd." This the Lord applied to himself in his beautiful parable of the shepherd and his flock.

But he has yet to be proclaimed as the "Lord Jehovah coming with might, when his arm shall rule with sovereignty, and his reward be with him, and the work of every man before him," words which, as Eusebius perceived, must be spoken of his second appearing. Then shall also his gracious character of a shepherd be manifested in its full blessedness to his risen saints, and the inhabitants of the world living under his rule.

The greatness and Divine Majesty of the Lord Jesus is then set forth, in his creation of the world, and the

augustness of his presence, before whom "all nations are the drop of a bucket."

The depth of his understanding who is the Wisdom of God, is next announced in the bold and sublime verses quoted by St. Paul—

"Who hath known the mind of JEHOVAH?

Or who hath been his counsellor?

Or who hath first given to him?

And it shall be recompensed to him again!"

In the first of these questions, the depth of his plans is implied as far beyond the comprehension of any created being, so that, if we find difficulties therein, it becomes us to wonder and adore. In the two last clauses, his sovereign right as Creator—the bestower of all benefits, the receiver of none, is set forth; on the ground of which he justly challenges the absolute right of disposing of them as he pleases.

Such being his majesty, with what force of argument and eloquence is he contrasted with the pitiful image of dumb and motionless wood, to which the blinded idolater would liken him! In the 23d verse, his power in "bringing princes to nought," alludes to the overthrow of the Anti-christian faction. Indeed the whole picture is designed with a special view to the encouragement of the believers, in particular those of the Jewish Church, in their last great conflict with the enemy, when their faith is almost failing, because they see the wicked in such prosperity, and themselves as sheep appointed for slaughter, and shall almost begin to conclude that God has forsaken the earth; a state of mind which is beautifully and prophetically depicted in the seventy-third Psalm, to which the reader is referred. Still, in spite of their trials, that they should think that "their way is hidden from Jehovah," is derogatory to his justice, and the truth of his promises. The Creator fainteth not, neither is weary; his plan from eternity once settled is never altered: in effecting it, "he fainteth not, neither is weary." Nor can his wisdom, in thus severely trying the patience and faith of his saints, be understood by man. And if faith be ready to fail, he is able to strengthen it: the door stands always open: the believer is "to pray always and not to faint," for "shall not God *avenge* his own elect which cry day and night unto

him, though he bear long with them? I tell you, he will *avenge* them speedily. Nevertheless, when the Son of Man cometh shall he find faith on the earth?" (Luke xviii. 7, 8.) Yet the few that are found to believe, shall at the Saviour's voice, "*mount up with wings as eagles*, shall run, and not be weary; shall walk, and not faint;" as saith the apostle in a verse quoted before, "*Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air.*"

CHAPTER XLI.

THE subject that engaged us in the former chapter did not conclude there. In the present, the Saviour, now returned, sends forth his command that the earth be renovated, and that the remnant of the nations that came not against Jerusalem shall again multiply and fill the face of the earth. Then is heard the voice of God the Father demanding who effected all this, who set his Just One "upon the holy hill of Zion? who made the nations yield before his face, and bid him rule over kings?" By his "passing safely a way not trodden with his feet," is signified that the advent of the Saviour shall be *from heaven*, and in a cloud, not upon the earth, as the false Messiahs who assume his name and arrogate his powers.

It has been supposed by many critics that the 6th and 7th verses are out of place, and should succeed the 20th verse of the former chapter. But it is probable that the prophet's introduction of the manufacture of an idol is not misplaced: though, whether the 5th verse belongs to what precedes or follows is not evident. I take it to refer to what follows: and consider it a brief and spirited description of the times of the Man of Sin. *This* idol-manufacture is different from any that the world has yet seen. It is produced by the joint design and workmanship of all nations, induced thereto, as the 5th verse tells us, by astonishment and fear. Just such a scene is presented in the Apocalypse during the times of the Beast. The same astonishment is there predicted. "*And all the world wondered after the Beast.* And they worshipped the Beast, saying, Who is like unto the Beast? who is able to make war with him?" "*And they that dwell on the earth shall wonder*, whose names were not written in the

book of life from the foundation of the world, when they behold the Beast that was, and is not, and yet is." Besides this, we are informed that the false prophet, by his great power and wonders in causing "fire to come down from heaven in the sight of men," shall deceive the world, and cause them by fear to obey his command: "saying to *them that dwell on the earth, that they should make an image to the Beast, which had the wound by a sword, and live.*" (Rev. xiii. 3, 4; xvii. 8; xiii. 11. 14.) That fear shall be an ingredient in this service is also clear from his mighty power and miracles, especially those of giving "life to this image, enabling it to speak, and causing that as many as would not worship the image of the Beast should be killed." (Verse 15.)

But, turning from this scene, the Lord (as in Psalm cxv.) addresses his faithful people, and discovers to them his power and protection of them. Even though their adversaries shall rule the whole world, yet shall they "be as nothing and perish." Though all the earth join "hand in hand, the wicked shall not go unpunished." The day shall come that Jehovah shall make Israel his battle-axe and weapons of war, therewith to smite the horse and his rider: and Judah shall "glory in the Holy One of Israel."

The 17th verse depicts, as appears most likely, the condition of the Jewish believers ready to perish in the wilderness, after their flight from Antichrist. To relieve them in the first stages of their journey, the inhabitants of Teman were commanded to bring water to meet the thirsty, and bread to support the hungry. But in this place it would appear, they are introduced in the wide howling wilderness. Therefore when human aid will not avail, Jehovah will, as of old, exert his miraculous powers in supporting them. So, when in the desert, which ever since the flood has been barren, and parched, and desolate, there shall spring up evergreens and trees of lofty stature, all men must see and be obliged to confess (though then they will do it willingly) that not some abstract thing, distinct from God and binding him,—a something called "The Laws of Nature,"—but solely the good pleasure of the Most High, has effected all things.

The remainder of the chapter contains an argument for the divine origin of Scripture prophecy drawn from the inability of any supernatural beings to predict the things

mentioned there. And in the challenge of the Almighty it is implied that evil spirits are directing and deceiving the men of that day; as it is written, "In the latter days men shall depart from the faith, *giving heed to seducing spirits, and doctrines (teachings) of devils speaking lies in hypocrisy, having their conscience seared with a hot iron.*" (1 Tim. iv. 1, 2.)

In the command to "do evil or good," the Supreme taunts them with their impotence, however much their worshippers may admire their power and put their trust in them. For, as we see from the Scripture, Job could not be touched, nor the very swine injured, without the special permission of the Most High; on the other hand, we observe the apostles from the very first gifted by the Saviour with the power of casting them out through his name. But though *they* are unable to predict, Jehovah has foretold all that shall be. He it is that shall raise up "one from the north,"—even the Wilful King;—and one from the east—that is, Christ. For that by "One from the North" is meant the Wilful King, is clear, from the eleventh chapter of Daniel, where he is entitled the "King of the *North*." So also from Jeremiah i. 13—15, where the prophet, looking forth by the command of God, sees "a seething-pot; and the face thereof is toward the *north*. Then Jehovah said unto me, *From the north* an evil shall break forth upon all the inhabitants of the land (earth). For, lo, I will call all the families of the kingdoms of the *north*, saith Jehovah; and they shall come, and set every one his throne at the entering in of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah." It will be seen at once that this answers to the description of Antichrist's Great Confederacy of Kings against Jerusalem and Judah.

But one more proof shall be given from the same prophet, chap. iv. verses 6, 7, "Set up the standard towards Zion: retire (hasten, LXX.), stay not: for I will bring evil *from the north*, and a great destruction. The lion is come up from his thicket, and the DESTROYER OF THE GENTILES is on his way; he is gone forth from his place to make thy land (the earth, LXX.) desolate; and thy cities shall be laid waste, without an inhabitant." How exactly this agrees with the foregoing expositions of the Wilful King's terrible expedition against Palestine and Jerusalem, and the Saviour's command to *flee at once*, because that shall be the

time of the desolation of Jerusalem, need not be further explained. That by "one from the rising of the sun" is meant Christ, will appear from Isaiah xli. 11:—

"Calling an eagle *from the east*,

From a distant land the man of my counsel:"

and in the succeeding clauses of verse 13,

"And *my salvation* shall not tarry;

But I will set salvation in Zion

For Israel my glory."

That Christ is the "man of Jehovah's counsel" needs no proof; that he is called an eagle would seem to be because of the speed with which he shall come, and his end in coming—judgement. Perhaps to this passage the Saviour alluded, when, upon his disciples asking where all the signs he mentioned should take place, he replied, "Wheresoever the carcase is, there will the *eagles* be gathered together." But another proof is apparent from the first reading of Ezekiel xlii. 2, 4, "And, behold, the glory of the God of Israel came *from the way of the East*: and his voice was like the noise of many waters: and the earth shined with his glory. And the glory of the Lord came into the house (the rebuilt temple) by the way of the gate whose prospect is *toward the East*." This is identified with the coming of Christ by a comparison of it with Zech. xiv. 4, "And his feet shall stand in that day upon the Mount of Olives, which is *before Jerusalem on the east*." That Christ is there spoken of, is evident from the whole chapter (which the reader is requested to peruse for himself, as one of the most explicit and graphic statements of prophecy), and especially from verse 5, "And the Lord my God shall come, and all the saints with thee." ("With *him*," LXX., as it evidently should be.) But perhaps this proof, that the "one from the East" signifies Christ, is less needful, than the proof of the other point; as this verse declares that he shall be called by the name of Jehovah, which can belong to none but the Lord Jesus. Finally, his destruction of princes is that so often before insisted on and foretold (amongst many other places) with great clearness in the second Psalm.

CHAPTER XLII.

THE present chapter is connected with the former in the

following manner. After God the Father had in the preceding verses rebuked the spirits of evil, and defied their powers of foresight to predict, and their powers of performance to do, aught beyond what "his hand and counsel hath before determined to be done," he presents to their notice the Messiah of his appointment.

The first verse of this chapter having been quoted by St. Matthew, presents us with an infallible guide as to their subject. He assures us, that the commencing words were fulfilled by Jesus in an especial manner, when, after that the Pharisees were so enraged against him as to take counsel to put him to death, he retired to the sea of Genesaret, and healed great multitudes of them who came to him, but forbid them to make him known. The words quoted were then truly fulfilled by Jesus, as a glance at the prophecy will show. For it declares that the Messiah should be one on whom the Lord would put his Spirit. This was fulfilled openly at the Saviour's baptism. Also, that he should "show judgement to the Gentiles:" which, whether it signify the teaching of Christ's doctrine to the Gentiles, or his judging them at the last, is equally certain of fulfilment.

But the 2d verse contains the pith of the Apostolic quotation. Herein he teaches us that the Saviour should not contend with those that contended with him, nor loudly revile those that reviled him, but meekly give way. "He shall not strive nor cry." Hence, when the Pharisees were enraged against him and sought his death, he did not oppose them on their own ground and dispute their power, but meekly retired from Capernaum to the neighbourhood of the sea. Again, unlike the Pharisees, who made their prayers audible in the street, and sounded a trumpet before them to give notice of their alms-giving, the Lord retired most frequently to desert places, and there taught the multitudes. Nay, so far from seeking the admiration of men, by lifting up his voice in the streets, he even defrauded himself of honour justly his due, by forbidding those whom he healed to make him known. Moreover, the assertion, that he should "not lift up his voice in the streets," is literally true: various are the places in which the Saviour is said to have taught: but never in the street. If he taught in a city, it was either in a house, or the synagogue, or the temple. That he should "not break the bruised reed" was

evidently fulfilled from his gracious demeanour to Mary Magdalen and others: but this part of prophecy is fulfilling still. The concluding words, however, are often forgotten. The Saviour's meekness and inoffensiveness are not for ever to last, but only "*till he send forth justice unto victory.*" There is a time when his mercy shall cease, and his justice must take the helm: a time when he shall put off the meekness of his first appearance, and show that "*the Lord is a man of war.*"

In the 6th verse the Father again addresses his Son, and declares, that he had "given him for a covenant to the people (Israel) and for a light to the Gentiles." The latter has been already partially fulfilled: the former yet awaits its accomplishment, at that time when "there shall come the Deliverer out of Zion, who shall turn away ungodliness from Jacob." How does this passage prove that the prophecies came not by the will of man! For here the Messiah is made a "*light to the Gentiles,*" whereas the Jew, in his narrow mind, would have confined the prophecies to his own nation, had his own will or fancy been their origin. We cannot fail to observe, from the narrative of the Acts, how hard it was even for apostolic eyes to discover that "God had to the Gentiles also granted repentance unto life."

The opening of the blind eyes, promised as part of the Messiah's office, refers probably to the taking away the veil of prejudice and unbelief from Jewish minds. The "bringing out the prisoners, and those that sit in darkness from the dungeon," I believe to be spoken of Christ's raising again his dead saints to life, as Bishop Horsley also supposed. For in St. Peter we read of "*the spirits in prison,*"* or safe custody, as it may be translated; whence we learn that Hades is, in a certain sense, a prison, though the souls of the righteous in Abraham's bosom are in joy and felicity. So the apostle teaches us that though the soul be redeemed here, yet that our "adoption" is yet to be "waited for," and will come only with the arrival of the Lord Jesus, and the "redemption of the body."

The command to those that "go down to the sea" to declare the praises of the Lord, the fathers understood of

* That this is spoken of the dead, and not the living—that in short it is to be taken literally as it stands, is evident from the same Epistle, chap. iv. 6. But see Dissertation.

the apostles, originally fishermen, whose business was at sea, but were called by Christ to preach his Gospel. But it has a yet future and universal reference to the times of the renovated earth, which is called on in the succeeding verses to rejoice.

The 13th verse presents us with another of the noble prophecies of the second advent of our blessed Lord; so that in this chapter, as on former occasions, the first and second advent are blended in one prophecy. His meekness and patience are noted,

“Long time have I held my peace.”

And yet that his forbearance must have its limit,

“But shall I for ever be silent and forbear?”

That such is the meaning of the passage, was perceived by Jerome, who observes, “The prophetic word describes the glorious advent of the Saviour, and compares him to a mighty man, who is to fight with his adversaries, and stir up his courage.” In the 16th verse is a promise that he will lead again the Jews to their own land, removing all impediments; whilst the adorers of idols shall be confounded. The Jews are then addressed as both blind and deaf: and well may they be so characterised, being possessors of the prophecies that testify of Jesus of Nazareth and his twofold coming, yet obstinately rejecting him. In the conclusion, their state in the times of their foe Armillus is described, when they shall be snared and plundered, while none can deliver. Yet in spite of every warning, only a remnant will discover that God had predicted this, and given them up for their sins; the majority madly perishing in their rebellion, as in the Roman siege of Jerusalem.

CHAPTER XLIII.

BUT after the outpouring of the wrath of God on the rebellious of his nation, Jehovah shall be gracious to the remnant. “The Jews,” as Jerome informs us, “understand this of the second advent of the Saviour, when after the fulness of the Gentiles, all Israel shall be saved.”

Their restoration, after being carried captive into all parts of the earth, is predicted in the 5th and 6th verses, for they will be the elect of God among that rebellious people, even every one “that is created for his glory.”

Again, the nations are challenged to find one that could reveal the future, and thence a triumphant argument is drawn, that he who alone could foretel these things must be the only God, the Maker and Disposer of all events and persons.

The ransomed Jews, and the Lord Jesus, exalted "above every name," are next appealed to as evident witnesses that such deeds are the work of Jehovah alone.

In the 14th verse our blessed Lord speaks as the Deliverer of Israel and their King, and thence continues his address to the end of the chapter. For his people's sakes he declares that he smote the mystic Babylon and its inhabitants; and that it was by his providence that the horses, and chariots, and armies of the Destroyer came against them: but they are now cut off for ever: war hath ceased out of the earth. A similar picture is presented in the forty-sixth Psalm, "The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. Come, behold the works of the Lord, what desolations he hath wrought in the earth. *He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.*" And the seventy-sixth Psalm specifies the locality of this great achievement. "*In Salem* also is his tabernacle, and his dwelling in Zion. *There brake he the arrows of the bow, the shield, the sword, and the battle.*"

Then follows a command to Israel not to remember the Lord's former deeds in bringing them up out of Egypt, in comparison of what he would effect in their last journey through the desert to their own land. Of old time he shaded them with a cloud, but left the desert after they had passed it as parched and barren as before: but now a "new thing" is promised, that God would make a highway through the wilderness, and bid perennial rivers flow through the desert to be a joy even to the animal creation.

After these signal instances of his mercy, the Saviour beautifully contrasts with it their ingratitude towards him. Yet in spite of all, he "would blot out their transgressions for his own sake, and not remember their sins," especially their crowning sin in putting him to death "with wicked hands."

CHAPTER XLIV.

THE first verses of this chapter describe the blessedness of the Millennial reign, when the Spirit shall be poured out upon all flesh, and all shall be anxious to dedicate themselves to Jehovah.

But at the 6th verse the subject changes, and the Redeemer appropriates to himself the name of "the First and the Last," which in the Apocalypse he rightfully assumes. (Rev. i. 11.) A third time he challenges any to predict the future as he has done, and on the strength and clearness of the proof arising from prophecy, he bids the believer to rest. The assertion, several times repeated, that there is none other God but he, refers doubtless to the blasphemous assumption of the Man of Sin, commanding that all worship him as God. So the consolation, "Fear not," has relation to the terror that his prowess and miracles will enkindle even in the saints. The scene of idolatry which succeeds, is beautifully and with intense power of argument painted in its mingled folly and wickedness, and has reference to the image of the Beast and the adoration of it by all but the elect of Jehovah.

Following thereon, is the declaration of the Most High to Israel, at which all the earth shall rejoice.* In that day shall "the signs of magicians" and the "tokens of diviners" be seen to be frustrated by Jehovah, whilst the truth of the prophecies, declared of old by the appointed ministers of God, shall be confessed to have been evidently fulfilled: so that even Jerusalem, so long hopelessly desolate, shall be restored, and with her all the waste places of the land, or more generally, of the earth.

In the last verse is a prophecy of Cyrus by name: a most wonderful instance of the omniscience of God. The prophecy of his giving command to rebuild Jerusalem and its temple was literally fulfilled. But it is not difficult to see that a greater also than Cyrus is here:—"that Great Shepherd of the sheep," by whom (as by Solomon his

* By "the lower parts of the earth" is signified the souls of the righteous dead. Thus we find in Rev. v. 13, "And every creature which is in heaven, and on the earth, and *under the earth* heard I saying, Blessing and honour be unto him that sitteth upon the throne, and to the Lamb for ever." So Psalm lxxiii. 20, and Psalm lxxiii. 9.

type) the temple shall be rebuilt after the fashion predicted by Ezekiel.

CHAPTER XLV.

THE prophecy respecting Cyrus proceeds: predicts his taking of Babylon with its hundred brazen gates, conquering the Syrians, Assyrians, Arabians, Cappadocians, both the Phrygians, Lydians, Adrians, Phoenicians, and Babylonians; and taking the treasures of Babylon and Sardis with the wealth of Croesus. All this was done for the sake of God's people Israel, that they might be liberated from their captivity in Babylon without fee or reward. Jehovah called him by his very name, that all might know that he was the One True God that had predicted all this.

The Magian religion (that of Cyrus) which adored two nearly equal and antagonist beings, one good, named Ormuzd; the other evil, named Ahriman, is here reprov'd, by the declaration that the blessings and the evils of the world both spring from the same one source.

At this point the prophecy drops the mention and notice of Cyrus, and passes on to him of whom Cyrus was a type. The clouds are bidden to usher him, and "he shall come with the *clouds* of heaven;" and the earth to bring him forth, as it is written, "The whole creation groaneth and *travaileth* in pain together until now. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (Rom. viii. 19. 21, 22.)

But this decree of God, to exalt Christ Jesus and his people Israel, the Gentiles endeavour to render null and void. Hence a woe is denounced against them that strive with their Maker; and their folly is strikingly compared to the earthenware striving against the potter. Shall the thing formed dare to say to the Maker thereof, "Why hast thou made me thus?" If an earthly parent will not be commanded respecting his family, what excessive folly and presumption to dictate to the Most High who shall or shall not be his elect! And here the following remarks of Procopius are commended to the reader, as equally apposite and just:—"See you not the potter's clay, how it is formed

and reformed at his will, and never accuses his shaping hand of not possessing the knowledge necessary for moulding it? And neither does the infant inquire if it shall be born; why, then, will not ye concede to the Maker of all things the knowledge necessary for that creation of which Nicodemus spake to the Saviour, 'Can a man that is old enter the second time into his mother's womb, and be born?' If, then, the clay rebuke the potter, or the unborn demand why it should be born, do ye demand also of ME, ye who in the fitting season will be my sons and daughters, in what way this shall take place? 'Do ye command me respecting the works of my hands?' words which signify, Do ye order me what to do, as if I were ignorant? Wherefore we must tacitly reply with Paul, 'O the depth of the riches and wisdom and knowledge of God!'" It should be observed here, that the doctrine of the Millennium is closely connected with that of election: first, because the elect risen saints are chosen to be partakers of it; and next, because to be born upon earth during that happy period when the Spirit's influences are poured on all, is to be one of the elect: nay more, it is to enjoy all the glories promised, without "bearing the burden or heat of the day." But this God claims as his prerogative, to determine respecting the numbers and destination of all men, and especially of his sons.

As Cyrus set Israel free from the literal Babylon, so shall Christ set them free from mystic Babylon, and in like manner, without fee or reward. Then shall all nations honour the Jews, because Jehovah hath honoured them, and shall confess that the God of the Jews is the only true God. In that day shall the Israelite also confess of Jesus,

"Thou art God, and we knew it not;

O God of Israel, our Saviour!"

for "he came unto his own, and his own received him not." But then shall they say, "Blessed is he that cometh in the name of the Lord!"

That this chapter is rightly interpreted of Christ we have the sanction of inspired authority. "For we shall all stand," says St. Paul, "before the judgement-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then, every one of us shall give account of himself to God." From which verses we learn that the present is a

prophecy of Christ's judgement, and of the submission of all authority and power to him, either voluntarily or by compulsion. And "then shall be brought to pass the saying that is written, Wherefore God also hath highly exalted him, and hath given him a name that is above every name: that at the name of Jesus *every knee should bow*, of things in heaven, and things in earth, and things under the earth; and that *every tongue should confess* that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 9—11.)

Then also shall all "the seed of Israel" rejoice in Jehovah, not that only which is so by natural descent, but that which is of the faith of Abraham; for "the *children of the promise* are counted for *the seed*."

CHAPTER XLVI.

THIS section of the prophet is similar in its tenor to some before delivered. It discovers the folly of idolatry in another point of view, showing that the idols must needs be borne by men or cattle, if the land be threatened by invading armies, so that far from protecting their worshippers, their worshippers must protect them, lest they should fall into captivity. Contrasted with this is the power of Jehovah, whereby Israel is declared to have been borne and protected by the Almighty from their commencement as a people till the close of their history.

The 11th verse predicts the advent of Christ under the emblem of an eagle, a bird swift of wing to come from afar, and to pounce upon the prey. He is promised as "the man of Jehovah's counsel," as said the apostle, "He hath appointed a day wherein he will judge the world in righteousness *by that man whom he hath ordained*; whereof he hath given assurance in that he hath raised him from the dead." (Acts xvii. 31.) And he shall be the righteousness and salvation of God, as it is written, "I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, The Lord our Righteousness." (Jer. xxiii. 5, 6.)

CHAPTER XLVII.

THIS is another of the sentences against Babylon, both the literal and the mystic. The one has been fulfilled; the other tarries till its time shall be accomplished.

Babylon is here personified and commanded to descend from her throne and take the laborious part of an inferior slave. So great is God's wrath against her, that none shall be permitted to intercede on her behalf, because of her cruelty towards Israel. As regards Rome, she has always been a persecutor both of the natural and spiritual children of Abraham, and yet greater persecution by her is foretold in prophecy, together with a mighty increase of power and wealth. For Babylon, as seen by St. John, is the great mart of the world at her fall; whence it follows that Rome has yet to become great by trade and commerce before her final fall. Her proud boast,—

“For ever shall I be a potentate,

I am and there is none else,

I shall not sit as a widow, nor experience bereavement,” is paralleled by St. John, “She saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.” (Rev. xviii. 7.) As Isaiah also declares that “these two things shall come upon her in one day, bereavement and sorrow, and widowhood;” so St. John adds, “Therefore her plagues shall come in one day, death (pestilence), mourning, and famine.” And as Isaiah reproaches her with her sorceries and enchantments, so St. John declares that “by her sorceries all nations were deceived,” and that in her hand was a “golden cup full of abominations and filthiness of her fornication.” Yet these shall not prevail to deliver her, when her iniquity is full and her hour of judgement arrived. Her end is the same as that predicted by St. John. Isaiah foretels of her wise men, that they “all shall be burnt up as stubble in the fire,” and of Babylon that she “shall have coals of fire to sit upon.” St. John, “she shall be utterly burned with fire, for strong is the Lord God that judgeth her.” And again, “the ten horns (kings).....shall burn her with fire.” (Rev. xvii. 16.) From which and similar passages the proof is convincing that the Babylon of the Old Testament is identical with that of the New.

CHAPTER XLVIII.

THIS chapter is addressed to the Jews supposed to be quietly seated in their own land, yet still in unbelief. For they are characterized as making mention of "the God of Israel, but not in truth or righteousness." The same conclusion follows from the 4th verse, where they are described as still "obstinate," and, moreover, worshippers of idols; possessed of the prophecies, but ignorant of their meaning. A reason is now given why the predictions respecting the latter days were uttered so long ago, lest it should seem as if the events as they occurred were the product of human or demoniacal power. Their true meaning was also kept secret from Israel lest they should say, I knew them.

"Very many Christians," writes Jerome, "think that this prophecy is concerning the advent of Christ, because he shall come suddenly when not looked for;" agreeably with those words of the 3d verse, "I did them *suddenly*, and they came to pass." That Christ is the speaker is evident from the expression in the 12th verse, "I am the first and the last," and from the declaration of his creative power in the succeeding, for "all things were created by him and for him." The announcement of the 16th verse confirms this conclusion, and shows that this chapter had a primary fulfilment in the Redeemer's first advent, for then Christ taught them profitable doctrine, and besought them to hearken unto him. Had they believed, their "peace had been as a river, and their offspring multiplied; nor should their city and country have been desolated by the Roman invasion." But it has also yet a future plenary accomplishment. For at the Saviour's first presence on earth the Spirit was not sent *together with himself*. "But now the Lord Jehovah hath sent *me and his Spirit*." Before the Lord "showed them things profitable," but then he shall "*make them to go* in the way wherein they should walk," and the blessings promised conditionally shall then be fulfilled, in the security of their nation, and their increase as the stars of heaven, according to the promise to Abraham.

The command also to go forth of Babylon, in connexion with the former verses, fixes this to the latter times, and is

exactly paralleled by St. John: "And I heard another voice from heaven, saying, *Come out of her, my people*, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." That this does not signify the return from Babylon in the time of Cyrus, is proved not merely from the reiteration of the prophecy by St. John (according to the principle, "For if Jesus had given them rest, *then would he not afterward have spoken of another day*"), but because of the miracles that shall accompany their return, in Jehovah's bidding rivers to gush for them through the desert. I am not unaware, indeed, of Bishop Lowth's rebuke of Kimchi on this very passage, for taking things literally which in truth are the mere flowers of "prophetic style" and *mean nothing*; but with due deference to his authority and that of most commentators, I prefer the prophetic principle of interpretation laid down by the Saviour, that "*no jot or tittle shall pass away till all be fulfilled*." It has been thus of old. Did not the Lord open the rock for them in the wilderness in the days of Moses? Is it too difficult for him now? "Is the Lord's hand shortened" since that day? Did he do it *before* he promised it, and shall he *not perform it now that he has*? Did he make it *a fact*, when his word did not *even seem to declare it*, and shall he treat it as "*a figure of speech*," now that he has *so plainly asserted it*?

CHAPTER XLIX.

THE same speaker continues his exhortation in this chapter, and is clearly proved to be the Christ by the character laid down. From the womb Jehovah called his Son, sending an angel to announce his birth and make "mention of his name." "Thou shalt bring forth a Son, and shalt *call his name Jesus*." "And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel, *before he was conceived in the womb*." (Luke ii. 21.)

Concurrent is the application of the passage by Theodoret, "This is said in the person of Christ, who is the seed of Abraham according to the flesh, by whom the Gentiles received the promise; and he informs us how

before his birth he received the name, for the holy Gabriel brought the name from on high, and said to the Virgin (Luke i. 31), 'Behold, thou shalt bring forth a son, and call his name Jesus.'"

Christ's hiding in the shadow of God's hand like an arrow in a quiver, is understood by Eusebius of the humiliation of the Saviour and the concealment of his dignity at his first advent; but it appears also to have an intended reference to the Lord's present concealment from the world, in the presence of the Father, like an arrow hidden in the quiver till the time come that it be placed on the string, and emitted with power and swiftness from the bow.

The prophet then presents him as the servant of Jehovah, and giving him the name of Israel ("Prince of God"), predicts that in him will Jehovah be glorified. How truly this is spoken of him "who took on him the form of a servant, and whom the Father is determined to exalt," needs not any laboured discussion. The unbelief of the Israelites is strongly marked in the words that follow, wherein the Messiah, looking round on the fruits of his three years' labours and miracles, complains that his strength had been spent in vain. Yet a hope is expressed of a more glorious sequel of his work, in the consciousness that his Father would provide.

So Theodoret, "This is said in the person of Christ, grieved at the unbelief of the Jews; for neither saith he, have they profited by my so great humiliation. Yet he adds, though *they* have received no benefit, yet *I* have fulfilled my proper work, and this is manifest to God."

The intention of the raising up of Messiah is stated to be that God might "restore Israel unto him," and this is true whether it be regarded as spoken of the literal or the spiritual Israel; whether we consider it as equivalent to the expression of St. John, "that he might gather together in one the children of God that were scattered abroad," or whether we understand it of the restoration of the Jews to their land. From what follows it would appear that Israel is taken in its literal acceptance, since the Saviour is also promised as a light to the Gentiles. And the succeeding verse declares the meaning whereby the restoration of both Jew and Gentile was to be effected, through the Messiah's noble disregard of his life, as he said, "No man taketh it

from me, but I lay it down of myself." Therefore the Father calls on all men to "hallow" or "reverence" him as holy who thus for man's salvation should yield up his life. For thus said our blessed Lord, "*Therefore doth the Father love me, because I lay down my life.*"

On this passage the words of Jerome, after giving Symmachus's translation of this passage, are well deserving of notice.

"Thus saith Jehovah . . . to him that disregardeth his life,

Who is an abomination to the nation, a servant of rulers.'

This evidently accords with the person of Christ. He was the Good Shepherd (John x.) who gave his life for the sheep and despised it, who is an abomination to the nation of the Jews, whom thrice every day under the name of the Nazarene they curse in their synagogues; who was the 'servant of princes,' and so lowly as to stand before Annas and Caiaphas, and when about to be crucified was sent to Pilate and Herod. Yet though thus despised at first, when he cometh again kings shall worship him. For thus it is written, 'The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, *all kings shall fall down before him*: all nations shall serve him.'" (Psalm lxxii. 10, 11.)

Similar is the explication given by Procopius, "Hallow ye him that despiseth his life."—"For by how much he humbleth himself to death, and *that* the death of the cross, so much the more glorify ye him, and 'hallow him;' and this word signifies, regard him as worthy of veneration, and holy, for while we were yet sinners, he suffered for the ungodly, who said, 'The Good Shepherd layeth down his life for the sheep.' Confess him, then, to be 'holy,' an attribute belonging to God alone. For a resemblance of holiness accrues to others from communion with him; as he who is *light* says, 'Ye are the *light* of this world.' But the prophet adds, 'Him who is abhorred by the nations,' the unbelieving nations; that is to say, for they abhor, and ridicule his death. And when he was delivered to Pilate, some of the soldiers abhorred him, spitting on him, and smiting him, and crying in scorn, 'Hail, king of the Jews!' But even all shall worship him, then chiefly when he cometh in the glory of his Father with the angels, and

sitteth on the throne of his glory to judge the living and dead. And they shall worship him for his Father's sake, for he shall be glorified as Son of God, for 'Faithful is the Holy One of Israel that hath chosen him.'"

On this passage Theodoret observes, "The nature of the Lord according to the flesh was that which is common to all men, but peculiarly and in an especial manner he was an Israelite. Hence, therefore, he came in person to Israel, but enlightened the Gentiles by his apostles."

The next verse is quoted in the Hebrews to show that all times are not alike acceptable with God, that he has set for everything a season: a time for the Saviour's humiliation, a time for his exaltation; and also (which was the point at issue in the apostle's argument on that place), a time for the repentance of the sinner, which is the present moment. "*Now* is the accepted time, *now* is the day of salvation."

This acceptable time to the Messiah is that day in which he shall "establish the earth and its desolate heritages"—the period, in short, of the "restoration of all things." It is a time, also, when he shall be a light to the Gentiles, as it is written in the second Psalm, "Ask of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession." The command to "the prisoners to go forth, and to those that are in darkness to show themselves," refers to the resurrection of the just from the custody or prison of Hades. (See Job x. 21, 22.) The correctness of this interpretation is evinced by the following context, where it is promised of those thus rescued that "they shall not hunger or thirst, neither shall the heat smite them, nor the sun, for he that hath mercy on them shall lead them." This is affirmed in the Apocalypse of those sealed of God that came out of "*the Great Tribulation*" in the times of Antichrist. (Rev. vii. 16, 17.) Therefore doth the Saviour bestow on them a reward proportionate to their sufferings, as it is said, "If we *suffer* we shall also *reign* with him."

The promise that many shall come "from the north, and from the west," at a time when the earth shall be full of joy because the Most High hath comforted his people, doubtless refers to that period of which the Lord Jesus spoke when he foretold, that "*many should come from the east, and from the west*, and sit down with Abraham, Isaac,

and Jacob, in the kingdom of God." And this kingdom of joy will arise when even believers will be ready to say, The Lord hath forgotten me, and the promises to Judah and Jerusalem will appear almost impossible to be accomplished. But to support the hope of God's mercy it is affirmed here that it is stronger and more unchangeable than the most powerful maternal love, and graven on the palms of the Lord Jesus, by the marks of the nails at his crucifixion.

Accordant with this are the words of Procopius, "Some conceive that these words refer to the piercing of Christ's hands on the cross. For how should he forget us for whom he suffered? for he hinted partly at the whole of his passion. But the same may be said also in another point of view. For it is said, that all believers are in the Father's hands. For Christ said of his own sheep, 'None shall pluck them out of my Father's hands,' signifying their protection therein."

When the "set time to favour Zion" shall have come, she shall be built by those who once destroyed her. All her scattered sons shall return to their land:—a promise which refers to the restoration of the ten tribes, as is evident from the surprise expressed by Jerusalem at their numbers, and from her ignorance of their locality. "These, where have they been?" For whither the ten tribes have been removed, is a question which has baffled ancient tradition and modern research; though perhaps we may venture to affirm that some are in those countries to which they were led captive at the first, and Mr. Simons has rendered it probable that the American Indians constitute the majority of the lost tribes of Israel.

In this place, also, is reiterated the prophecy that the Gentiles shall be the instruments of bringing them back to their land, and that the kings and queens of the Gentiles shall honour and caress them, because of the glory of the Lord Jesus, as the exalted head of their nation.

Yet to all these promises there will in that day appear an almost insuperable objection. "Shall the prey be taken from the giant?" Shall Israel, carried captive by the "Destroyer of the Gentiles," swaying all power in earth and seemingly in heaven also, be delivered from his power? Yea, saith Jehovah, the power of the Usurper-Christ I will overthrow by mine own arm, and rescue my sons by my outstretched hand.

CHAPTER L.

THE subject of this prophecy is the rejection of the Jewish nation for their sins, especially their great sin, the rejection of Christ Jesus. The 2d verse seems to show that it is spoken of the same time as the preceding chapter,—the captivity of the Jews to their last great foe, for the Lord inquires why there is none to rescue, and then reproves them for not trusting in him.—Did they doubt whether he had power to deliver or not? Then follow some of the wonders to be accomplished by the power of the Lord, as the drying up of rivers, and the smiting the heavenly bodies with darkness.

The threat that the heavens shall be clothed with blackness, Theodoret understands of the three hours' darkness at the crucifixion, and this was probably its primary accomplishment; its plenary fulfilment being postponed to the time of the smiting of the sun and moon, as predicted by the Lord.

The Saviour next adverts to his first coming of humiliation, when the Father sent him to declare his words of wisdom kept secret from the foundation of the world. He remarks his meekness in suffering "such contradiction of sinners against himself," his endurance of scourging, smiting on the face, and spitting, all which were literally fulfilled. "And when he had *scourged Jesus*, he delivered him to be crucified." "Then did they *spit* in his face, and buffeted him, and others *smote him with the palms of their hands*." "And when they had blindfolded him, they *struck him on the face*." (Matthew xxvii. 27, xxvi. 67; Luke xxii. 64.)

The same view is presented by Procopius,—“But return we to Christ, who saith to the Jews, Though ye indeed after being invited refuse, yet will not I disobey my Father who desires to gather together all things in me. And humbling myself, I suffered the most shameful possible treatment, knowing that I do not suffer shame by obedience to my Father. Though, therefore, Pilate scourged me, and one of the servants smote me, and others spit on me, I set my face as a hard rock. For it was of Divine power that I endured. For I came down from heaven not to do mine own will, but the will of him that sent me.”

But now the Saviour speaks in the majesty of his return, when the Father having justified him by raising him from the dead, he and all his members may well defy all their accusers and enemies. "Who shall lay any thing to the charge of God's elect? it is God that justifieth." Hence they shall all pass away, despite their power, and boasting, and persecution; and the Redeemer encourages the persecuted still to wait for him and expect his return. For as for all the various devices of those who seek to fulfil their own counsels, and are opposed to the plans of the Almighty, their fire shall not be a light to them, but they shall receive the wrath of God and lie down in sorrow. The figure employed appears to be taken from the travellers through the desert, who are obliged in consequence of the coldness of the night, even in those tropical regions, to light a fire for the purpose of warmth and light and to keep off wild beasts. Yet these their devices should not prevail to ward off the judgements of an angry God.

CHAPTER LI.

AN address is now made to believers both of the natural and spiritual Israel to consider the small beginnings whence the Jewish nation arose. "Therefore sprang there *even of one*, and him as good as dead, so many as the stars of the sky in multitude, and the sand which is by the sea shore innumerable." (Heb. xi. 12.) From this retrospect an argument is drawn as to the future merciful dealings of God with Israel, when fertility and beauty without, shall answer to thanksgiving and holiness within; when a law shall go forth from Zion, and a light to the Gentiles, and the Saviour's arm shall judge (or rule) the nations, and on him shall all the Gentiles trust. Of the 6th verse it is difficult to say whether the signs attendant on Christ's advent are there spoken of, or that period when, after the "delivering up the kingdom to the Father," the earth also itself "shall pass away with a great noise, and the elements melt with fervent heat." It is probable that both are combined: the signs before the millennium constituting the commencing fulfilment; the signs attendant on the general judgement, the plenary. For though the heavenly bodies seem to us the types of eternity, in their perpetual unchanging planetary courses, or immoveable

sidereal steadfastness, yet are they as nothing compared with the duration of the salvation of Jehovah, and the righteousness of Christ wrought out for believers. Nor should it ever be forgotten, that the millennium is not the final state of the blessed, but only preparatory to the "new heaven and new earth," which shall be created of Jehovah expressly for their habitation.

In hope of this "kingdom not to be moved," believers are exhorted to hold fast their steadfastness, and not to regard the laugh or reproaches of men. For yet a little while, and the "arm of Jehovah" shall awake "as in ancient times, as in the generations of old," when Israel passed through the sea, before the face of their enemies. So again shall the miraculous power of God be exhibited in the latter days; after a long time of apparent slumber, it shall awake and do valiantly. And then shall the risen saints "come to Zion with singing," and the restored Jew return thither with gladness, and "sorrow and sighing shall flee away."

Again is added an exhortation against the fear of the Man of Sin, showing how terrific will be his power, how great the dread of all men, that the believers have need of perpetual warning against his subtlety, and encouragement against his power. Yet, mighty as he may be, he "shall die;" "his breath is in his nostrils." The remedy for the fear of man is to fear Jehovah, as said the Redeemer, "Fear not them which kill the *body*, but are not able to kill the soul: *but rather fear Him*, who is able to destroy both body and soul in hell." (Matt. x. 28.) Soon shall his day pass, and his fury vanish, and it shall be said, "Where is the fury of thine oppressor?"

On the fourteenth verse, Jerome has these remarks:—"Symmachus thus interpreted it, 'Soon shall Hades be opened, and he shall not die into corruption,' where Christ is understood, who, in the fifteenth Psalm says, 'Thou wilt not leave my soul in Hades, neither wilt thou suffer thine Holy One to see corruption.'" But does it not also refer to the resurrection of the saints from Hades? For thus spake the Lord, "On this rock will I build my church, and the gates of Hades shall not prevail against it:" that is, My people shall be delivered from the custody in which they are at present held, and shall attain "the adoption, to wit, the redemption of *the body*."

This shall be the time when God's wrath against Jerusalem shall be accomplished; in the preceding time of trouble, her sons shall not be able to deliver her; but, as in the Roman siege, "desolation and destruction, famine and the sword," shall overwhelm them. They are beautifully compared to an oryx, an animal of the antelope kind, taken in a net, and fiercely, but vainly, struggling to get free. Yet is added the gracious promise that, this period of wrath fulfilled, the Lord will not put the cup of trembling or terror into her hand again. But the afflictors of Israel shall feel the vengeance of God, as those who, out of malice against God himself, inflicted injury on his people.

CHAPTER LII.

THE command given at the commencement of this chapter shows, that God's time of favour to Jerusalem is come.

That it is not the restoration from the literal Babylon which is spoken of in this and the preceding chapters, is clear from the declaration there that Jerusalem should "*no more*" drink the cup of the Lord's wrath; and in this place, that from the time of the promise, no more "should the uncircumcised or unclean enter into her."

But after the promise, her sins against God are enumerated, and the captivities to which she was and will be subjected. The next scene presents them as in subjection to their last oppressor; and the Lord assures them, that to him they have been delivered up, because "through them his name was blasphemed amongst the Gentiles." This passage is quoted by St. Paul, in Rom. ii. 24, where he proves that the Jews, "wherein they judged another, condemned themselves," and both foolishly and impiously supposed, that their privileges would redeem them from the wrath of Jehovah, when their deeds were such, that occasion was given even to the unbelieving heathen to slander through them the God whom they pretended to worship. This passage in the Hebrew has been wilfully corrupted by the Jews, because of their hatred to the prophet's testimony against them, and still more to St. Paul's pointed quotation of it, condemning thereby their nation, from the very books they professed to believe. But, though corrupted in the Hebrew, it is very

nearly correct in the Septuagint, being less liable to alteration in a book open to the ancient Christian Church; and it is restored by St. Paul's quotation, with which those of the fathers very nearly accord. St. Paul's words, "as it is written," show that he quoted exactly; hence the reference is not to the passage of Ezekiel, which some have supposed to be referred to, but to the present chapter of Isaiah. (See note.)

In that day Israel shall know the name of the Lord Jesus, both in delivering them into trouble, and rescuing them from it, and then will he in person be present. How joyful shall then the announcement of Christ's reign be! How glorious, even now, is the preparatory "preaching of the *Gospel of the kingdom*," and its tidings of peace! "When the Lord bringeth again the captivity of his people, Jacob shall rejoice, and Israel be glad."

The eleventh verse is, perhaps, cited by St. Paul, in 2 Cor. vi. 17. If so, this is greatly altered, both in the Hebrew and Greek. Certain it is, that St. Paul's words, inserted here, would correspond far better with the context than those now found as the text. After having forbidden the marriage of believers with unbelievers, because "they are the temple of God," he adds, "As God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, And will be a father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty."

Then follows a prediction of Jesus, and a comparison is instituted between his first and second coming. As many were astonished at his marred countenance when he came in humility, so "when he shall be exalted, and lifted very high," many nations shall admire him, as did St. John, when he beheld him in his glory, and as Solomon in his Song prophetically describes him. The ancient fathers testify, that Christ's figure and countenance had nothing in it beautiful or very remarkable; he emptied himself of all glory at the first appearance, but he shall be surrounded with all his rightful honours at the second.

The last verse is adopted by St. Paul as his reason for preaching the Gospel, "not where *Christ* was named, lest he should build upon another man's foundation; but as it is

written, To whom he was not spoken of they shall see, and they that have not heard shall understand." Hence we learn that the preaching of Christ Jesus to distant heathen nations was a commencing fulfilment of this verse; but it has yet a future plenary aspect, when, as Job professed, "*He shall stand at the latter day upon the earth, and though after my skin, worms destroy this body, yet in my flesh shall I see God.*"

CHAPTER LIII.

THE fifty-third chapter, by the confession of all rightly-minded Christian authors, relates most perspicuously to Jesus of Nazareth. Indeed, it is hard to conceive how any can admit the inspiration of the Scripture, and interpret it of any other, as the New Testament writers, by various quotations of its text, authoritatively apply it to the Saviour.

It commences abruptly by a strongly implied charge of disbelief of the Christ, brought against the Jewish nation by the apostles and messengers of the Gospel.

It is adduced, most justly, by St. John, amongst his closing observations on the public ministry of our blessed Lord, and its results, as regarded his nation. "But though he had done so many miracles before them, yet they believed not on him; that the saying of Esaias might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" This prophecy, therefore, was fulfilled by the general unbelief of the Jews, and the fewness of those who believed the Saviour's miracles and doctrines.

It is foretold that the Messiah should grow up before the Father as a tender plant, or, as the Septuagint translates it, "as an infant;" and "as a root out of a dry ground," alluding, probably, to the unbelieving state of the Jewish people, and also to the lowly and degraded state of the family of David, whence the Lord was to spring. He was to possess no outward comeliness; and this was true, as far as tradition can inform us. Nor does there need any proof that he was despised and rejected of men, or that his people hid their faces from him. The Evangelist Matthew quotes the next verse in the following connexion: "When the even was come, they brought unto him many that were possessed

with devils; and he cast out the spirits by his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." From which we learn, that our blessed Lord's curing of diseases was the fulfilment of this verse.

The vicarious nature of the Redeemer's suffering is next opened to our view. The prophet teaches the atoning nature of Christ's death. His afflictions were not for any sin of his own, but for our transgressions, because he bare the penalty of them, that by his "stripes we might be healed." Because "we like sheep have gone astray, the Lord hath made to light on him the iniquities of us all:" in which words the extent of his atonements is made equal to the extent of man's sinfulness: or as the New Testament Scriptures phrase the same truth, "He is the Lamb of God that taketh away the sins of the world."

The next feature commended to our notice is his silence under judicial accusation, and in the presence of his enemies. This is discovered to be more worthy of regard, if we consider that "he endured such contradiction of *sinner*s against himself," who hates all sin: that *the accusations were false*, an aggravation felt with peculiar force by men in general: still further, that it was at any time in his power to have destroyed his false accusers; "Thinkest thou that I cannot now pray to the Father, and he shall presently give me more than twelve legions of angels?" And lastly, that these false accusations were the return for his mighty benevolence and boundless beneficence of word and of miracle—that they who thirsteth for his blood were those whom he came to redeem by the sacrifice of himself! This point was literally fulfilled, as the Evangelists discover to us in their sacred narrative of his trial. "Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the High Priest arose, and said, *Answerest thou nothing?* what is it which these witness against thee? But Jesus held his peace." Again, when he stood before Pilate, we read, "And when he was

accused of the chief priests and elders, *he answered nothing*. Then said Pilate unto him, Hearest thou not how many things they witness against thee? *And he answered him to never a word*: insomuch that the Governor marvelled greatly." (Matt. xxvi. 59—63, xxvii. 12—14.) So noble an example St. Peter commends to our imitation. (1 Pet. ii. 21.)

The passage now before us is, in another place, by evident implication of the strongest kind, interpreted by inspiration of the Lord Jesus Christ. It is cited in the Acts as read by the Eunuch of Candace Queen of Ethiopia, and this quotation enables us to restore the true text, which has undergone alterations in the Hebrew, but is exactly correct in the Septuagint, and its various readings. At the Eunuch's question to Philip, "I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same Scripture, and *preached unto him Jesus*." (Acts viii. 34, 35.) It is therefore evidently implied in the strongest manner that Jesus is the subject of this passage.

"In his humiliation, his judgement" was indeed "taken away," for all justice was abandoned at his trial—and even he who decreed that he should be crucified, and he that betrayed him to death, confessed his innocence. On which verse the words of Procopius may not be unacceptable. "The ensuing declaration is therefore perfectly true, that 'In his humiliation his judgement was taken away.' For they gave their vote against him carelessly, as respecting a person of no importance: so that the prophet intends to remark their unlawful and unjust 'judgement' of him. And though he was judged in his humility, yet he was by nature, God. Whence, he adds, 'Who shall declare his generation?' And the difficulty of declaring it lies alike on both his generations. In a certain sense he was born of God, and in a certain sense of a virgin. For thus much alone we know, on the one hand that he is God of God, Light of light; and on the other, that 'the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.' On each side, therefore, the question, What is his generation? is ineffable. For 'his life is taken away from the earth;' that is, the economy thereof and his life according to the flesh is higher than the earthly. And in another point of view, the essence of the only-begotten

is above every created thing. But some say, that the words, 'he is taken away from the earth' declare his glory after his resurrection; for experience showed the Divine value of the economy instituted here below; for though he was himself subjected to death, yet by his grace he made us alive unto incorruption, and by faith in him are we redeemed. But wherefore was he 'who knew no sin' subjected to the penalty of death? The Father makes reply, 'For the transgressions of my people he was led to death:' either signifying, vicariously suffering for their sins, or because they in their transgression slew him."

The question, "Who shall declare his generation?" refers doubtless, as Procopius observes, to his mysterious eternity as Son of the Father. Jerome hereupon refers to Prov. viii. 25, "Before the mountains were settled, before the hills was I set forth." There is likewise a reference to the Saviour's birth of a virgin by the mysterious operation of the Holy Spirit. The translation of the 9th verse is that of Dr. Kennicott, and by the transposition of two words, clearness is restored to that which was before obscure. Such a transposition has before occurred in the words "sheep" and "lamb" in the 7th verse: as is proved by the Evangelist's quotation. Moreover, it is but the natural order of events to speak of the Saviour's *death* before his *burial*. The natural order of his life has been followed hitherto, beginning with his infancy: why should it not be followed here? But to one who believes the Scriptures there is a still stronger proof, arising from its thus corresponding exactly with fact. He was "lifted up," as he himself prophesied, "signifying what death he should die"—and with wicked men—the two thieves crucified on each side of him. With the "rich man moreover was his sepulchre;" as the Evangelist notices. "When the even was come, there came a *rich man* of Arimathæa, named Joseph, who also himself was Jesus' disciple. . . . And when Joseph had taken his body, he wrapped it in a clean linen cloth, And laid it in his *own new tomb*." (Matt. xxvii. 57. 59, 60. His suffering accomplished, it is predicted that the Lord shall behold a "seed that shall prolong its days," to be accomplished in that day when all shall know the Lord, and when, as Isaiah subsequently prophesies, the days of the Lord's people shall be as the "days of a tree;" or as the Septuagint has it, as "the days

of the tree of life." A passage similar to this is found at the end of the twenty-second Psalm, in which the Saviour describes his crucifixion; and then adds, "*My seed shall serve him, it shall be counted unto the Lord for a generation.** They shall come and shall declare his righteousness unto a people *that shall be born*, whom the Lord hath made." (Prayer-book version.) But its final reference is certainly to the eternal life of his people—the "life and immortality brought to light by the Gospel."

"The pleasure also of Jehovah shall prosper in his hand," for then shall be accomplished all that the Most High designed, even to give into the hands of Christ Jesus all power in heaven and earth, and openly to subdue all things to his will, thereby completing the prophecies uttered by his servants.

Because "he humbled himself, even to the death of the cross," God shall also highly exalt him: and give him the souls of his people, even all those that are justified through the knowledge of the Just One.

He shall inherit the earth and all its inhabitants by the Father's gift, both Jews and Gentiles; as the second Psalm, with many other passages, declare. Such shall be his reward, for patiently enduring the agony of the garden, the treachery of Judas, and the ignominy of his trial and of his crucifixion in company with malefactors. For through this "bearing of the sins of many," and his present intercession at the throne of God, is satisfaction made to the justice of the Most High, and a way opened to the holiest through the blood of Jesus.

CHAPTER LIV.

AN inspired comment on the 1st verse of this chapter enables us to decide upon the intention of this prophecy. "Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondmaid was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and

* Better punctuated with the LXX., "The coming generation shall be counted as Jehovah's."

is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, "Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband." (Gal. iv. 22—27.)

From this passage it appears that the present chapter is a description of "Jerusalem which is above," the mother of all the true children of God. For the apostle declares, that Abraham's wives and their sons were intended by God to furnish forth an allegory of the two covenants: Hagar answering to Mount Sinai, and the earthly Jerusalem; Sarah to Mount Zion, and the heavenly Jerusalem. For, as Luther observes, "As Hagar the bondmaid brought forth to Abraham a son, and yet not an heir, but a servant; so Sinai, the allegorical Hagar, brought forth to God a son, that is, a carnal people." "Notwithstanding this only is the difference, Ishmael was born of a bondmaid after the flesh, that is to say, without the promise, and so could not be the heir."

The sons of Hagar (that is, the Law) answer to Jerusalem the earthly, whose sons are ever in bondage under the curse of God.

But Sarah, as the mother of the child of promise, answers to the Gospel, and the heavenly Jerusalem, the abode of the Church triumphant, as described in the last chapters of the Apocalypse. For a long while she was barren: the promise given, but no child of promise appearing. The Saviour was announced, but he did not present himself. Instead of him and his promise appeared the law and her children. This answers to the fact in Abraham's history, that Sarah, despairing of issue, gave Hagar to Abraham. To this transaction correspond the words of the apostle, "Whereunto then serveth the law? It was added because of transgressions, *till the seed should come to whom the promise was made.*" Until Christ's appearance therefore all were children of Hagar, sons according to the flesh, that is, seeking salvation in the way in which man seeks it always when left to himself—by his own merits, and worthy deeds in keeping the law. But all such were slaves: under the fear of damnation, but not heirs of God, unable to merit anything but a curse. And these, in their final state, answer to the earthly Jerusalem, to which belong

only *temporal* promises; for the law could offer no other to man's deserts. But at the time appointed of God, Sarah obtained the promise, and now the preaching of the Gospel is raising up children to God, who are "born not after the flesh nor of the will of man, but of God," heirs of God and joint heirs with Christ. Their final estate of triumph and glory is depicted in the present prophecy, and in the two closing chapters of the Revelation. As St. Paul calls it "Jerusalem which is above," so St. John describes it as "*the holy city new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*" Now as, after the destruction of the present world it comes down from God, therefore at present it is with him, as said the Redeemer, "In my Father's house are many mansions; I go to prepare a place for you." To a like purpose St. Paul to the Hebrews, "But now they desire a better (country), that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." (Heb. xi. 16.) And again, "For he looked for the city (την πολιν) that hath the foundations (those described in Revelation), whose builder and maker is God." (Heb. xi. 10.) But this will be entered into more fully in the succeeding verses. The prophet now calls on this New Jerusalem to rejoice, because of the multitude of her sons, and the perpetuity of her bliss. Though long time barren, till the promise came, now her seed is without number. Though long possessing no husband, yet her heirs are greater in number than those of the Law. For the sons of the Law are but bondservants, and it is written, "Cast out the bondwoman, and her son:" a sentence re-affirmed by the Lord himself. "The servant abideth not in the house for ever: but *the Son abideth ever.*" Here the distinction appears to refer to the blessedness of the *millennium*, which shall be the *consummation* of the promises of fertility, security, and rest, promised *under the law*, and which the Saviour has merited for all his saints, by his having kept the law for them; but this blessedness of *the law* lasts but a *thousand years*—it "abideth not for ever:" but the glory of the "*New Heavens and New Earth,*" with its "*New Jerusalem,*" as it is the life and immortality promised by *the Gospel*, and is "the city" prepared by promise of God, endureth for ever. "*The Son abideth ever.*"

Jerusalem the earthly is the married wife, whose husband

is "*the law*," as St. Paul discovers to us in the seventh chapter of the Romans;—a husband to whom all are naturally subject, and to whom it was necessary that we should be dead, through the death of Christ, that we may be no longer under its curse, being loosed from the law of our outraged husband. But the new Jerusalem is the Lamb's destined bride, desolate indeed, and despised at present, but after the Lamb's marriage attaining eternal unchangeable glory.

Now, therefore, the prophet addresses her, and bids her to enlarge the place of her tent; for the Gentiles, as well as the Jews, shall be her children, and perhaps the inhabitants of other worlds, even all the elect of God, as saith the Scripture, "*Ye are come unto Mount Zion, and the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and Church of the firstborn, which are written in heaven.*" These, the sealed of God, are taken from every tribe of the literal Israel, and from the Gentiles also, as it is written, "After this (numbering of Israel), I beheld, and lo, a great multitude, which no man could number, of *all nations, and kindreds, and people, and tongues*, stood before the throne, and before the Lamb, with white robes and palms in their hands." (Rev. vii. 1—9.)

Yet, though this chapter strictly, and in a plenary manner, refers to the new Jerusalem, it has also a commencing fulfilment in the last glorious state of Jerusalem, as dwelt in by Christ, which will afford an apt figure of the beauty, security, peace, and holiness of the final state of the redeemed. Then shall the shame of the Church's youth pass away, as it is said in another place, "The rebuke of his people shall he take away from off all the earth." This rebuke shall cease, because the Most High shall be her husband. Accordingly, we find St. John writing thus, "There came unto me one of the seven angelsand talked with me, saying, Come hither, I will show thee *the bride, the Lamb's wife*. And he carried me away in the Spirit to a great and high mountain, and showed me *that great city, the holy Jerusalem*, descending out of heaven from God." (Rev. xxi. 9, 10.) Illustrative of the same point is a passage of the Ephesians, "For the husband is the head of the wife, even as Christ is the head of the Church, and he (Christ) is the Saviour of the body. This

is a great mystery; but I speak (I mean that) concerning Christ and the Church." (Eph. v. 23, 32.)

Though, then, the members of the invisible Church of God, the "first-born, whose names are written in heaven," are now despised,—though they have at various past times suffered, and have yet at a future period to suffer, persecution, yet "with everlasting mercies" shall they be "gathered" at last. This promise rests, moreover, on the oath of God, "that by *two* immutable things (the promise and oath of God) we might have strong consolation who have fled for refuge to lay hold upon the hope set before us." (Heb. vi. 18.) This oath of Jehovah is compared to his covenant with Noah, that the waters should no more destroy the earth and its inhabitants. As, then, the faithfulness of the Most High has been seen in thus remembering his promise to Noah and every living thing, so shall his oath to the Church be also faithfully fulfilled; nor, when once his redeemed are gathered into their final abode, shall he be angry with them any more, but he will uphold them in holiness and love, as he has sustained the "elect angels." For the world and "its mountains shall depart," but the word of God shall not pass away: nay, then, the rather shall it be conspicuous, in his preparing for his people's reception, a world into which neither sorrow, nor sin, nor death, shall ever enter.

Following this gracious promise is the description of the new Jerusalem, agreeing beautifully with that in the Revelation. "I will prepare sapphires as thy foundations," saith Isaiah. "The second" (foundation) saith St. John, "a *sapphire*." "And thy gates of crystal." "And the twelve gates," saith the beloved disciple, "were *twelve pearls*: every several gate was of one *pearl*." It need scarcely be noticed how well the "crystal" of Isaiah agrees with "the pearl" of St. John, the pearl being of a crystalline semi-transparent texture. "And the circumference of precious stones." Even so St. John: "And the *foundations of the wall of the city* were garnished with *all manner of precious stones*." (Rev. xxi. 19, 21.) Why should not these things be understood literally? The absurdity of a literal interpretation is not very apparent: for we must (a thing too often forgotten) rise again "*with our bodies*;" and if with our bodies, then with an external world;—and if

an external world, and men shall still be gathered into societies, then a city;—and if a city, what nobler could fancy conceive, than this which God has described?

But its chief bliss shall not be the splendour of its decorations, but the fact “that they shall be all,” as the Saviour remarked, “taught of God.” “Every man, therefore,” said he, “that hath heard and hath learned of the Father cometh unto me.” (John vi. 45.) As there is no way to the Father but by Christ, so all that have part in the final glory of the saints must be taught by him in the present life, and drawn to him by the Father’s gracious influences. “No man can come to me, except the Father which hath sent me draw him;” and in connexion therewith is promised his participation in “*Christ’s resurrection* ;” that is, the “resurrection of the just,”—“and *I* will raise him up at the last day.”

Participants in those sacred mansions shall be those who were “strangers” and “aliens” once, as it is written, “Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being *aliens* from the commonwealth of Israel, and *strangers* from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ.” (Eph. ii. 11—13.)

Against such, the chosen of God, all devices shall fail, as saith our blessed Lord, “I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father’s hand.” So, then, although the Man of Sin shall arise, and discover himself as the Destroyer, persecuting, deceiving by his miracles, and putting to death, yet it is written of his miracles, “He shall show great signs and wonders; insomuch that, *if it were possible*, they shall deceive the very elect.” Blessed words! how consoling to those called to abide that fiery trial! Like this is also the declaration of the Apocalypse: “And all that dwell upon the earth shall worship him, *whose names are not written in the book of life of the Lamb* slain from the foundation of the world.” (Rev. xiii. 8.) Thus, therefore, rage and

destroy as he may, the elect of God shall still attain the reward destined for them; and when "the indignation is accomplished," he shall perish for ever.

The next promise of Isaiah, that "every tongue which riseth against them in judgement they shall condemn," receives a glorious illustration from the words of Paul, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? Who shall separate us from the love of Christ?" (Rom. viii. 33—35.)

The concluding words substantiate the correctness of the foregoing interpretation: "*This is the inheritance of the servants of Jehovah.*" And that "their righteousness is of Jehovah" is witnessed again and again by St. Paul, where he testifies against the righteousness of man, which is of the law, and enforces and unfolds "*the righteousness which is of God through faith.*" Consentaneous wherewith is the beautiful simile of St. John, "They have washed their robes, and made them white in the blood of the Lamb."

CHAPTER LV.

THE first verses of the chapter before us are generally understood to promise Gospel blessings in figurative language; an interpretation which is confirmed by the words of the Lord Jesus. "*Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you*" (John vi. 27)—a passage exactly corresponding in its tenour with the words of Isaiah, "Wherefore do ye spend your money on that which is not bread? and your labour on that which satisfieth not?" All, then, are called upon that are "weary and heavy laden," to "incline their ear" unto Jesus the Lord, that their soul may live; for "he that believeth on the Son hath life, and he that believeth not shall not see life, but the wrath of God abideth on him." All that thus come shall be partakers in the covenants with David and Abraham, the former of whom is especially signalized here. On which passage take the inspired comment of St. Paul: "And we declare unto you glad tidings, how that *the promise which was made unto the fathers*, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm,

Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the *sure mercies of David.*" (Acts xiii. 32—34.) Now the covenant with David was, that "there should not fail him a man to be ruler in Israel." (2 Chron. vii. 18; xiii. 5.) The promise is expanded in the eighty-ninth Psalm: "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations." Again, "Thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty: I have exalted one chosen out of the people. I have found David my servant: with my holy oil have I anointed him. I will make him my first-born, higher than the kings of the earth. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me." (Verses 3, 4, 19, 20, 27, 35, 36.) And again in the hundred and thirty-second Psalm: "The Lord hath sworn in truth unto David; he will not turn from it: Of the fruit of thy body will I set upon thy throne." From which passages arises the following argument. The son and seed of David was to sit on his throne before God "*for ever.*" But if he were a *man* he must *die*, as it is written, "It is appointed unto men *once to die.*" David also foretold that his promised seed must die where, in the person of Christ, he writes thus: "Thou wilt not leave my soul in Hades; neither wilt thou suffer thine Holy One to see corruption." This passage necessarily supposes, as well as the former one, that the seed of David, the Holy One on whom help was laid, should *die*; if, therefore, he were to reign for ever, it could only be because he should be *raised from the dead.* This is St. Paul's argument in the verse before adduced. It proves that God's promise to Christ "*for ever,*" has now begun, and that he cannot "*return again to corruption.*" It proves that "*Christ being raised from the dead, dieth no more:*" else were the promise made void. The same promise to David's seed was confirmed by the angel of the annunciation, and fixed to the person of Jesus: "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob *for ever, and of his kingdom there shall be no end.*" (Luke i. 32, 33.) In accordance with this,

Isaiah proceeds to describe the true David, the beloved of the Father, as "*ruling and governing* the nations," in fulfilment of the oath to David; at which time also the promise to Abraham, that "in his seed (which is Christ) all nations shall be blessed," shall be accomplished.

A call to repentance rightly follows this, because the forbearance of the Redeemer will not always last, but one day "his enemies must be made his footstool." A similar warning succeeds a like promise in the second Psalm, where, after declaring the kingship of Christ on Zion, the Psalmist proceeds to warn the rulers of the earth. "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice unto him with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled." For *now* "he will not break the bruised reed,"—*then*, "justice must go forth to victory." After this follows the declaration of the adaptation of the Word of God to the purposes he desires, and the promise that it shall not return to him void,—a blessed and sustaining truth to the ministers of the Gospel!

Concluding the chapter is a sketch of the glory of the latter day, when the creation that groaneth now shall then rejoice, and the noxious weed and briar, the effects of the curse on Adam in Eden, shall be removed, and replaced by every tree and shrub of beauty and usefulness.

CHAPTER LVI.

ON the first verse of this prophecy Jerome remarks, "Isaiah is speaking to the listeners of that time that they should do all things which are right, and prepare themselves for the advent of the Saviour, for he is the justice and mercy of God." The context shows that this advent of the Lord is his second advent; and the interpretation is confirmed by a similar warning from the pen of St. John, just before the time of Christ's second appearing. "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." (Rev. xvi. 15.) The consolation offered to the eunuch was most probably that which the Lord had in view when he said, "For there are some eunuchs which were so born from their mothers' womb; and there are some eunuchs,

which were made eunuchs of men; and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." (Matt. xix. 12.) Rev. xiv. 1—5, and Matt. xix. 29, confirm this opinion.

The seventh verse introduces a new, and to many, I doubt not, a startling topic. "Their *burnt-offerings* and *sacrifices* shall be accepted on mine altar." The restoration of sacrifices is a truth which many will not receive. Yet Ezekiel distinctly affirms it, and is corroborated by the Psalms. Not that they shall be regarded as possessing inherent efficacy to take away the guilt of sin—far from it. This the apostle, in the Epistle to the Hebrews, denies by the full bearing of his argument; but no passage of Scripture contradicts the supposition that they may be restored again with a *commemorative* intention, looking *back* to the past Great Sacrifice, as of old they looked *forward* to it, as yet to come. In this view a remark of Greswell's is very valuable, that the Millennium will be of an intermediate type between the Law and the Gospel, possessing the characters of the Law in the restoration of the Jews and their temple, with the blessings of abundant fertility promised to the fathers, and the features of the Gospel, in the presence of the Lord, and the outpouring of the Spirit, "righteousness, and peace, and joy in the Holy Ghost."

Then shall be fulfilled the words adduced by the Saviour in reproof of the Jews, "Mine house shall be called, The house of prayer for all nations," a question which will be noticed more particularly in the remarks on the last chapter.

At the eighth verse a new subject begins. The state of Israel is sketched before the last vials of God's wrath are poured on them; and a command given to the beasts of the field,—that is, the nations of the earth, to come up and take vengeance upon them. Their public instructors of that day are next described, as afraid of displeasing by the discovery of the truth, desiring their own ease, covetous, and drunkards. Against these sins in ministers, the Lord has left us on record his warning, that to "eat and drink with the drunken," shall expose the unfaithful servant to a "portion amongst the hypocrites." And in another place, "Take heed to yourselves," saith he, "lest at any time

your hearts be overcharged with *surfeiting* and *drunkenness* and *cares of this life*, and so that day [of my advent] come upon you unawares." (Luke xxi. 34.)

CHAPTER LVII.

By the Just One that perisheth, Eusebius, Jerome, and Horsley, understand our blessed Lord; the ominous nature of whose death, in its consequences to the Jewish nation, was disregarded, and of the vicarious intent of whose sufferings they took no heed. By the "merciful men" are probably intended the apostles and martyrs for Christ. In the 2d verse the reference is again to the Lord Jesus; for though he died as a malefactor, his burial was in peace. This verse, as Eusebius conceives, foreshadows the Saviour's resurrection; his death—because his sepulchre is spoken of; his resurrection—because he was "taken away from the midst" (LXX. translation) of the sepulchre, and his body found there no more.

The primary fulfilment of the two next verses appears to have taken place in the conduct of the spectators, and especially of the chief priests and Pharisees, during the crucifixion. In the terms by which they are here characterized, did the Saviour himself address them, "An *evil* and *adulterous* generation." And we learn from the test proposed by the Redeemer (John viii. 7—9), that these words were literally true. The question, "At what do ye sport yourselves?" is illustrated by St. Matthew. "And they that passed by *reviled him, wagging their heads*, and saying, Thou that destroyest the temple and buildest it in three days, save thyself. Likewise also *the chief priests mocking him*, with the scribes and elders, said, He saved others; himself he cannot save." (Matthew xxvii. 39—42.)

But from the subsequent context it would seem that the plenary fulfilment is yet future, in that time of universal idolatry, so often before noticed; and that the derision expressed is that of the "*scoffers of the last days*, saying, Where is the promise of his coming?"

The expostulation that succeeds is principally, if not entirely, with the Jewish nation—the bride of Messiah—in revolting from him, and leaguings herself with the "false Christs and false prophets" then to arise; especially with

the chief and crowning master of iniquity here called, "THE KING." At this last crime of the Jews, Jehovah shall visit them with his indignation, because he who "is from eternity" is thereby renounced, and their fear and worship given to a creature. Therefore shall their trust in the false Christ be punished by his breaking his covenant and destroying them.

But the righteous shall still trust in Christ Jesus, and their reward shall be, "the resurrection of the just."

The 15th and 16th verses constitute, I apprehend, an address of the Sacred Trinity, first as distinguished in their three Persons, and afterwards speaking as the One God, and promising the mighty influences of the Holy Spirit which shall signalize the last days. "Some understand," says Jerome, "the Holy Spirit who in the beginning moved on the waters and vivified all things; who comes forth from the Father, and by reason of the union of nature is sent by the Son, as he says, 'If I depart I will send him unto you.'" (John xvi. 7.)

For after the Lord's anger hath ceased, he will bestow on the remnant of his people "true consolation" by his own return, and the Spirit's outpouring. Great in that day shall be the peace of the world. But "the wicked" never can attain this "peace," either the external or the inward repose of the time spoken of; but they are compared in their last Great Confederacy to a stormy sea, unable to rest, dissatisfied, and rebellious, vomiting forth boastings, transgressions, and blasphemies!

CHAPTER LVIII.

THE fifty-eighth chapter is a reproof of the Jews, primarily perhaps those of the Saviour's day, as Bishop Horsley thinks; but ultimately those of the last times restored to their land in unbelief, and characterized by oppression, covetousness, and hypocrisy. Their hypocritical fasting the Lord would not acknowledge as acceptable, so long as they held iniquitous agreements, and violated justice and integrity in their commercial dealings with each other. On which Jerome observes,—“He refers to the bundle of papers in which the false accusations of usurers are contained, and whereby the poor are oppressed with debt.” If instead of this cruelty to the poor, they would deal forth

their bread to the hungry, they should, as the Saviour declared, "be recompensed at the resurrection of the just." (Luke xiv. 14.)

On the 11th verse the observations of Procopius are worthy of notice,—“ ‘And thy bones,’ ” he saith, ‘shall spring up like an herb, and they shall be made fat, and they shall inherit the generations of generations.’ In which passage he seems to signify the resurrection of the body, arising like some herb, which lies dead during the winter, but flourishes again in the spring. But how will they arise? Being ‘made fat’ by the life-giving grace of the Spirit, as saith David, ‘Thou shalt send forth thy Spirit, and they shall be created, and thou shalt renew the face of the earth’ (Psalm ciii. 30); that is, the face of those upon earth, when we shall inherit generation after generation in interminable life, death and corruption being entirely destroyed.”

Coincidentally Theodoret, “He seems in these words to notify the mystery of the resurrection. For then men’s bodies shall spring up as grass in the field.”

Nor should these alone be blest; their posterity also should rebuild the waste places, which as Jerome tells us the Christians understood of the restoration of the cities of Palestine.

A like promise follows the command to keep holy the Sabbath; for to this Sabbath of the world, this seventh millenary of the creation, does the keeping of the Sabbath or seventh day look forward; and all that refuse to rest on the seventh day on which Jehovah rested, and to hallow that which Jehovah hallowed from the first, shall have no part in that glorious period of “*rest*,” that “Sabbatism” (*σαββατισμος*, Heb. iv. 9), “which remaineth for the people of God.”

CHAPTER LIX.

THE present section of prophecy relates ultimately to the last state of iniquity of the Jews in their own land before the wrath of God breaks forth on them. They are described as persecuting even to death the people of God, as lying and unjust.

Because of these things God shall leave them to themselves, to grope in darkness, and be full of disquiet. The

darkness mentioned is literal as well as figurative. For thus we read in Rev. xvi. 10, "And the fifth angel poured out his vial on the seat of the Beast; and his kingdom was full of *darkness*; and they *gnawed their tongues for pain*, and blasphemed the God of heaven because of their pains, and their sores, and repented not of their deeds." This was foreshadowed of old by the three days' darkness in Egypt; and as that immediately preceded the deliverance of Israel, so this darkness immediately precedes the day of Armageddon. But though the world in general will not repent, yet the elect remnant of the Jews will, and their confession is here given. So wicked will be those times, that like Lot in Sodom, "the forsaker of evil becometh a prey." Thus, therefore, because of his saints' cry for aid Jehovah shall rise up, because none can deliver but himself. He shall stand up in wrath, and "justice shall uphold him," as saith St. Paul, "Seeing it is a *righteous thing with God to recompense tribulation to them that trouble you*; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire *taking vengeance on them that know not God*, and that obey not the Gospel of our Lord Jesus Christ." (2 Thess. i. 6—8.)

By this mighty display of his glory and power, all the remainder of men shall fear him. Then shall have arrived that blessed time which the apostle foretels in the Romans, where he quotes the succeeding words of Isaiah, "And so *all Israel shall be saved*: as it is written, There shall come of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant with them when I take away their sins." (Rom. xi. 26, 27.) And the Spirit then outpoured upon them shall never be withdrawn, "from thenceforth and for ever, saith Jehovah."

CHAPTER LX.

WITH the return of the Saviour as the "Deliverer" of Zion, which the close of the last chapter celebrates, the "light" of Jerusalem is come. It shall be at that time when darkness both moral and physical has covered the earth, that the Lord Jesus shall appear. Surely passages like the present should awake from their dreams of a gradually ameliorating scheme of things, those Christians

who look for the "glory of the latter day" before the Saviour's return! Doth not Christ compare the time of his appearance with the "days of Noah," when violence overspread the earth, and *he alone* was found righteous? Is not the world's condition at that time compared to the times of "Lot," when impurity deluged Sodom, and *he alone* was holy in the midst of the cities of the plain? Doth not the Saviour's comparison of his appearing to the eagle's flight, prove that the world shall be then the "*carcase*" destitute of life, and fit only for judgement? And doth not the Apostle Paul predict the "latter days" as "perilous" beyond all others? And doth not St. John describe the coming of Christ as a day of vengeance on all kings and nations gathered to fight against him?

The interpretation of Procopius on the former verses is here submitted to the reader's attention: "He announces to them that sit in darkness, the coming of the light of Christ; a declaration which is suitable not merely to his first coming, but also to his second, of which the Saviour saith, 'And then shall they see the Son of Man coming in the clouds of heaven;' and by his angels he assures us that he will gather his elect from every side; and again, 'When the Son of Man shall come in his glory.' Then he speaks of the judgement of the righteous and the ungodly, under the figure of sheep and goats, and the delivering up of the one to the fire and of the other invited unto the new 'Age;' wherein shall not be any corporeal sources of light, for Christ himself, the 'Sun of Righteousness,' shall suffice for enlightening. And then, according to the words of most holy Paul, 'The dead in Christ shall rise first,' and they which are alive and remain shall meet Christ in the clouds. To such then, addressing himself, he says, 'Shine, O Jerusalem!' or, according to the other translators, 'Arise, shine!' See if he does not by the word 'arise,' discover the resurrection of the dead, for (Christ) the Light shall vivify the dead by his own radiance, and they arising shall behold his glory; wherefore he adds immediately, 'And the glory of the Lord is risen on thee.'" From what has preceded it will be seen that the author does not agree with all the foregoing quotation, nor is it reconcileable with what follows, especially the declaration that there will be no corporeal sources of light,—a mistake originating in a confusion between the *temporary* and the

final blessedness of the saints, between which the Apocalypse so happily and clearly distinguishes.

The Saviour's return shall be the signal for the restoration of Israel, and by every species of conveyance will the Gentiles bring again to their own land those whom the Lord delighteth to honour. Here it is gratifying to be able to agree with Dr. Henderson in his belief that these latter chapters will be fulfilled during the glorious period of the millennium. On the fact that the Jewish nation appears so prominently throughout, he justly observes, that Isaiah was "a prophet of the Jews and to the Jews." Jerome also informs us, that the ancient Christians understood this chapter of the millennium. For then shall all kingdoms and countries pour their wealth into the lap of Israel, as did the Egyptians at the exodus of old. The 8th verse probably alludes to the return of the ten tribes from their hiding-place, in which they are reserved by the Lord till their time of restoration is come. In that day all kings shall contribute to re-establish them, of which the friendship of Hiram of Tyre with Israel, during the glorious and peaceful reign of Solomon, was a type.

But the exposition given by Procopius is also worthy of the reader's consideration, "'Who are these that fly as a cloud?' This Paul has made clear, when he said, 'We shall be caught up together in the clouds to meet the Lord in the air, and so shall we be ever with the Lord;' being joined, that is, to the assembly of those of the ancient people who did that which was right in the sight of the Lord, who also, being represented as beholding the upward flight of the saved from among the Gentiles, wonder at the multitude thereof."

So great shall be the peace of those days, that the gates of Jerusalem shall not be shut, "for nation shall not lift up sword against nation, neither shall they learn war any more:" while the site of the temple, that place of worship for all nations, shall be glorious in the midst of stately groves.

The Jews, moreover, from being the despised, shall become the admired of all nations, and all shall press forward to serve them. Then shall God pour out his blessing, and for "brass bring gold, and for iron silver," as it was remarked in the typical reign of Solomon, "And all the vessels of the house of the forest of Lebanon were of

pure gold: *none were of silver: it was nothing accounted of in the days of Solomon.* “*And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance.*” (1 Kings x. 21. 27.) The rulers under Christ shall be his faithful and tried servants, peaceful and righteous. No evil shall draw nigh them: but praise shall occupy the inhabitants.

The 19th verse, however, will probably at that time receive but a commencing fulfilment, as it is only of the *final* state of the blessed that it is said, “*And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.*” (Rev. xxi. 23.)

Lastly, the mighty increase of the Jews is promised, for then shall be fulfilled to the letter the promise to Abraham of the multitude of his seed. But as the spiritual and the natural Israel shall then be united, the words of Procopius, in his comment on the 21st verse, are here added, “*Us, then, the people of the Church, Christ himself justifieth by grace, and we are the ‘planting’ of ‘his hands,’ who hath grafted us into the good olive-tree. At present, indeed, during this age, the glory of the saints is hidden, but in the future, the least of them shall rule over very many, in which prospect the saints rejoicing say, ‘He hath subjected the nations unto us, and the people under our feet.’ And this shall take place, when I gather them at my descent from heaven, and they shall be caught up in the clouds to meet me.*”

CHAPTER LXI.

THE commencing verses of this chapter were read by our blessed Saviour in the synagogue at Nazareth, as describing the intention of his ministry; after reading which, he added, “*This day is this Scripture fulfilled in your ears.*” But the Lord’s omission of part of the second verse is highly significant. He read as far as the words which foretold that he came to “*preach the acceptable year of the Lord,*” but he did *not* read the succeeding clause, “*And the day of vengeance of our God.*” We conclude, therefore, that, as in other prophecies, the first and second advent are blended, so it is here. The first advent was to preach the time of the Lord’s mercy, the second his day of vengeance.

But that day of wrath to the world shall be a time of joy to his people, "Lift up your heads, for your redemption draweth nigh." In accordance with which are the views of Procopius, who writes as follows: "He declares also that he was 'anointed to proclaim the acceptable year of the Lord:' thus intimating the time of his abode on earth as man, wherein to those who came to him he afforded the light of day. For, as he is the '*Sun* of righteousness,' a '*year*' is suitably accorded to him. But, perhaps, it signifies the coming age, unto which he hath deferred those promises of which he teaches, when neither the sun nor the moon, but 'the Lord shall be thine everlasting light,' wherefore it is called 'the year of the Lord,' as being enlightened by him; and the 'acceptable year,' or according to the other translators, the 'year of approval,' being the same as the 'day of recompense,' wherein 'men will receive the remuneration of their labours in this life.'" Till then his Church must "mourn," especially in the Great Tribulation, as said the Saviour, "The days will come, when ye shall desire to see one of the days of the Son of Man (his kingdom), and shall not see it;" and then should they be told of the coming of some false Christ, or prophet; but to prevent delusion, the Lord gives them the lightning as the sign of his appearing. (Luke xvii. 22.) So, on another occasion, he said, "Can the children of the bridechamber *mourn*, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, *and then shall they fast*." (Matt. ix. 15.) Still more exactly parallel are our Lord's words in St. John, "Ye shall be sorrowful, but your sorrow shall be turned into joy." "Ye now therefore have sorrow: but *I will see you again, and your heart shall rejoice, and your joy no man taketh from you*." (John xvi. 20. 22.)

Then shall the former desolations of Judæa be repaired, and strangers shall be servants to the Jews, while they shall be the chief of the nations, and employed continually as priests in prayer and praise.

The other promises of the chapter do not require explanation, but follow readily in the train of the observations made above.

CHAPTER LXII.

THE sixty-second section is a continuation of the preceding, and literally taken scarcely requires an exposition. The Father promises at its commencement that "the Just One" his Son, shall be sent forth for Jerusalem's sake, and all the Gentiles shall behold him, according to the Saviour's prediction, that all nations shall see the Son of Man at his appearance. The new name of Jerusalem,—Hephzi-bah, and of its land,—Beulah, is also declared; with the joy that shall be experienced therein. For from that day forward the labour of the nation shall no more be delivered up to the Spoiler, but its proprietors shall enjoy it, secured beyond recall, by the oath of God.

The latter part describes the Saviour's advent, and the highway made for his people "from Egypt and from Pathros, and from Cush, and from Shinar, and from the islands of the sea, when their captivity is turned again."

Lastly, Jerome confesses that the Christians of his day understood this of "the last time, when after the fulness of the Gentiles, Israel is to be saved and return to the Lord."

CHAPTERS LXIII. AND LXIV.

"MANY of our party" (the Christians), confesses Jerome, "refer this to the consummation of the world. They think that this is to be accomplished in the second advent of the Saviour, who is described as victorious and bloody; in which (advent) his voice is heard as judging, yea fighting and slaying, his own enemies and those of his people."

Indeed, what other interpretation will it bear? It cannot refer to the scene on the cross, for the hero of this prophecy is one coming in the greatness of splendour and might, whereas Jesus on the cross was abased to the lowest depths of sorrow, pain, and desertion of God. Here he is represented as trampling his enemies in his fury and staining his apparel with their blood.

The time, therefore, is that of the second advent: the interlocutor, as Dr. Henderson well observes, "the Divine Logos, or Speaker, who from the beginning, revealed the will of God to men: and as the Angel or Messenger of

the Divine Presence, acted as the protector and Saviour of ancient Israel." (See verse 9.)

But why he is said to come from Edom, and Bozrah? This will be understood from what has been shown before, that the destruction of the mystic Babylon, or Edom, will be the event immediately preceding his coming, as has been pointed out from the nineteenth of Revelation. Accordingly, Rome is understood by Kimchi and the Jews to be signified by the Edom here mentioned.

The whole scene so exactly corresponds with the nineteenth of Revelation, that he must be wilfully blind, who does not recognise the same prediction in both. The hero of the present chapter comes "glorious in his apparel, travelling in the greatness of his strength." In the Apocalypse, "I saw heaven opened, and behold a white horse, and he that sat on him was called Faithful and True, and in *righteousness* ('I that speak in *righteousness*,' Isaiah) he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns." In Isaiah he is called "*the Speaker*, or Word of Righteousness;" in the Apocalypse, "his name is called the *Word of God*." Do the wondering chorus in Isaiah ask him, "wherefore he is *red* in his apparel?" St. John may reply, that "he was clothed in a vesture *dipped in blood*." Does Isaiah's Speaker tell us, "I have *trodden the wine-press alone*?" St. John declares, "*He treadeth the wine-press of the fierceness and wrath of Almighty God*." If Isaiah adds that "he will tread down the nations in anger, and trample them in his fury," St. John, that "out of his mouth goeth a sharp sword, that with it he should *smite the nations, and he shall rule them with a rod of iron*," "and break them in pieces like a potter's vessel," as the second Psalm witnesses. When Isaiah's Speaker yet farther announces, "their blood shall be sprinkled on my garments," how exactly does it accord with St. John's description noticed above! To the same period does the latter part of Revelation xiv. refer, and it makes use of the same figure, setting in a terrific point of view the desolation and destruction of man that shall then take place. "And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle ('one like unto *the Son of Man, having on his head a golden crown*,' ver. 14), saying, Thrust in thy sharp sickle, and gather the clusters of the

vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the *great wine-press of the wrath of God*. And the wine-press was trodden without the city (Jerusalem, as has been shown above), and *blood came out of the wine-press, even unto the horses' bridles*, by the space of a thousand and six hundred furlongs."

The same scene of vengeance does the "song of Moses" foretell. "If I whet my glittering sword, and mine hand take hold on judgement; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, *and my sword shall devour flesh*, (and that) *with the blood of the slain and the captive*, from the beginning of revenges on the enemy. Rejoice, O ye nations, (with) his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land, and to his people." (Deut. xxxii. 41—43.) Or as I would prefer to render it from the Septuagint and ancient versions, backed in one restoration by inspired authority, "For I will whet my sword like the lightning, and my hand shall lay hold on judgement; I will repay vengeance to mine adversaries, and to them that hate me I will give recompence. I will make mine arrows drunk with blood, and my sword shall devour flesh, from the blood of the wounded and captives; from the head of the leaders of the enemies. Rejoice, ye heavens, with him! And let all the angels of God worship him! Rejoice, ye Gentiles, with his people! And let all the sons of God put their trust in him, for he shall revenge the blood of his sons: and shall repay vengeance to his enemies, and recompense them that hate him, and he shall purify the land of his people."

That this "song of Moses" refers to the period in question is evidenced by a double proof from the New Testament. The first is, that immediately following the scene of the wine-press in the fourteenth chapter it is said, "I saw as it were a sea of glass mingled with fire: and them that had gotten the *victory over the Beast*, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they *sing the song of Moses the servant of God*, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy works, thou

King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; *for thy judgements are made manifest.*"

The second proof is derived from Heb. i. 6, "And when he bringeth in the First-begotten *a second time* (οταν παλιν εισαγαγη) into the habitable world (οικουμενην), he saith, And let all the angels of God worship him." Now these words have been wilfully omitted by the Jews in this song, but are retained by the Septuagint. It follows, then, that this song refers to Christ's *second advent* into the world, which, as we have seen, will be for terrible vengeance on his enemies. Yet then shall all the angels of God worship Christ, when he comes hither with all their host, and then shall the Gentiles rejoice together with the Jews, and the blood of the martyrs shall be avenged, and the earth purified. For it is a time of joy to his people, as the 7th verse of the present chapter of Isaiah discovers: though it is a day of universal wrath to his foes. This mercy is moreover mainly seen in God's sending "not an angel or delegate" to relieve his saints, but his own Son. He shall come, that bore with Israel's transgressions during their forty years' sojourn in the wilderness, and all the days of old. "But," it is said, "they rebelled and vexed his Holy Spirit," by their rejection of the Saviour, for how could the Spirit sanctify those who had rejected the Son? and also by their blasphemy against himself. "Therefore was he turned to be their enemy, and fought against them." But after his visitation of wrath, he shall remember his mercies to them in former time, and his promise to their fathers. The great deliverance under Moses at the Red Sea is especially mentioned, as the nearest resembling that period of mingled wrath and mercy. But at that time Israel will have no leader or deliverer: "Abraham being ignorant of them, and Israel not recognizing them," as it is written in Eccles. ix. 5, "The dead know not anything," (of that which passes on earth.) Therefore the Jews entreat the Saviour to come and help them, because they are without strength, and "their adversaries have trodden down the sanctuary." Hence, we conclude that it is that time prophetically described in the seventy-ninth Psalm, "O God, the heathen (Gentiles, εθνῶν) have come into thine inheritance; thy holy temple have they defiled ('the abomination of desolation

standing in the holy place'), they have laid Jerusalem in heaps. [Like an autumnal shed, LXX.] The dead bodies of thy servants have they given to be meat to the fowls of the heaven, the flesh of thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; and there was none to bury them. We are become a reproach to our neighbours, a scorn and derision to them that are round about us. How long, Lord? wilt thou be angry for ever? shall thy jealousy burn like fire? Pour out thy wrath upon the heathen (Gentiles) that have not known thee, and upon the kingdoms that have not called upon thy name. *For they have devoured Jacob, and laid waste his dwelling-place.*" This complaint is urged again in the close of the next chapter.

"The city of thine Holy One is become deserted,
Zion is a wilderness, Jerusalem a curse;
Our holy and beautiful house
Wherein our fathers praised thee,
Is burned up with fire."

Even thus spake the Saviour, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles (the three years and a half) are fulfilled." A similar complaint to that of Isaiah is found in Psalm lxxiv., "Lift up thy feet unto the perpetual desolation (LXX. much better, 'Lift up thine hands against their perpetual haughtiness,') even all that *the enemy* (the Man of Sin) *hath done wickedly in the sanctuary.* A man was famous ('afore,' Prayer-book version) according as he had lifted up axes upon the thick trees. But *now they break down the carved work thereof at once with axes and hammers. They have burnt (LXX.) thy sanctuary even to the ground, they have defiled the dwelling-place of thy name.*" The reader is requested to examine for himself the remainder of these Psalms.

The rest of this chapter of Isaiah is a prayer for Christ's return, at whose presence "the mountains shall melt, and fire devour the adversaries." This very scene is frequently described in the Psalms. Thus, in the hundred and forty-fourth is a passage exactly parallel: "*Bow thy heavens, O Lord, and come down; touch the mountains, and they shall smoke. Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.*" So in Psalm xli. 6: "The heathen [Gentiles] raged, the kingdoms were moved: he uttered his voice, *the earth melted:*" after which follows the

description of the thousand-years' blessedness. And as in the third verse it is said that "trembling at Christ's presence shall seize the mountains," so do the Psalms prophesy. "*The mountains skipped like rams, and the little hills like lambs. Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob.*" (Psalm cxiv. 4. 7.) Similar is the prediction of Christ's kingdom in the ninety-seventh Psalm: "*A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth saw and trembled. The hills melted like wax* at the presence of the Lord, at the presence of the Lord of the whole earth."

To this succeeds a prophecy of the good things to be enjoyed at the resurrection of the righteous, in a passage cited by St. Paul in the Epistle to the Corinthians, where, after speaking of the ignorance of the world and its princes of the "hidden wisdom which God ordained before the world, unto our glory," he adds, that this happens in fulfilment of the words of Jehovah: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them to us by his Spirit." (1 Cor. ii. 9, 10.) To a like effect is the testimony of Daniel, in speaking of these very mysteries of Christ's coming: "None of the wicked shall understand; but *the wise shall understand.*" (Dan. xii. 10.)

CHAPTER LXV.

THE opening verses of the sixty-fifth chapter are thus quoted in the Epistle to the Romans: "But I say, Did not Israel know [the sound of the Gospel]? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not for me. But unto Israel he saith, All day long have I stretched forth my hands unto a disobedient and gainsaying people." From which we learn that in this passage the rejection of the Jews and the call of the Gentiles is treated of. To this end the character of the Jews, when cast off, is described; they are represented as in their own land, just before the wrath of God is poured on them. We find

them accused "of burning incense on brick altars *unto devils*." This is very significant, as set side by side with the passage from Moses' song, adduced by the apostle just before. For there the charge is repeated, "*They sacrificed unto devils, and not to God* : to gods whom they knew not, to new gods that came newly up, whom their fathers feared not." (Compare Dan. xi. 37—39.) For this reason God declares that he will leave them to themselves. Yet there is a gracious promise that a remnant shall be saved. As the green berry is spared in the grape-bunch, though it be harsh and sour, not for what it is, but for what it shall be ; so, though Israel then be abominable in the sight of God, for the sake of his chosen seed that shall spring *from* them, and *after* them, he will not destroy all. Accordingly St. Paul saith, in the chapter in which he treats of the rejection of the Jews and calling of the Gentiles, "As concerning the Gospel, they are enemies for your sakes ; but *as touching the election*, they are beloved for the fathers' sakes." Similarly the next verse of Isaiah declares, "*I will bring forth a seed out of Jacob*."

Again the transgressions of the latter days are brought before our eyes—rites of demonolatry and sorcery. For these the Lord shall be wroth, and send his judgements upon the nation. To which succeed the promises of joy to the righteous : "All which things," says Jerome, "the Chiliasts [as he calls the Christians of his day who held Millennarian opinions] think shall take place in the thousand years." The seventeenth verse declares that there shall be "new heavens and new earth," a promise of which there will be a commencing fulfilment in the Millennium : for the earth will then be renovated. But its full accomplishment is not to take place till after the destruction of the present world, as we learn from Rev. xxi. 1 : "And I saw a new heaven, and a new earth : *for the first heaven and the first earth were passed away* : and there was no more sea." (Compare also chap. xx. 11.)

During the thousand years, we are informed that the life of the inhabitants of the earth shall be lengthened to the time of the antediluvian patriarchs ; so that a hundred years shall be reckoned boyhood. The declaration that the "sinner dying even at that age shall be accursed," appears to refer to the time, when after his binding, Satan shall go forth and deceive mankind again, and sin again shall enter,

be finally punished, and, (blessed be God !) everlastingly removed !

This was the ancient interpretation, as Procopius discovers to us. "Some explain the declaration that there shall not be there one premature or aged, in the following manner : that all those who attain to my resurrection shall be perfect and vigorous in soul, so that there shall be nothing imperfect, or infantile, or aged, but all equals in age, as obtaining at the same period the resurrection, and partaking of one regeneration. The adult then that is saved, will be young, and will find him that is lost of the same age with himself.....Then, also, they who by their works have prepared themselves habitations, shall obtain them, and enjoy their own labours, cultivating their own fruits, fearless of any stranger seizing on the result of their labours, but shall live in endless enjoyment of life, 'according to the days of the tree of life;' which words intimate also that the promises made in Paradise will be fulfilled, and that he that obtains them will be immortal, not growing old." Yet the distinction should be made between those living on the earth, or born into the world at that time, and the risen saints. It is of the former of these that the text appears specially to speak ; though the remarks of Procopius are also worthy of attention, as applying to those who have received their spiritual bodies. Nor must it be supposed that all will be equal in rank. Analogy and Scripture both combine to declare, that "as one star differeth from another star in glory, *so also is the resurrection of the dead.*"

The rest of the promises are intelligible at once, if taken literally. The intimation that "dust shall be the serpent's meat" is highly worthy of observation, and discovers the far-reaching eye of God, who, in the first promise in the garden, bound up together in a few simple and ordinary words the history of our world, connecting together the commencement with the close of his dispensations ! For then shall the bruising of Satan's head, begun by the Lord's death, be effectually performed ; and the time of Millennial blessedness is distinctly notified in the curse then entailed on the serpent, "*dust shalt thou eat all the days of thy life.*" The former part of its curse was literally and at once fulfilled, "upon thy belly shalt thou go ;" whence we learn that it once had feet : but the curse

that its meat should be dust, has never yet been accomplished. The fulfilment of this is reserved till the thousand years: but a pledge was given of the fulfilment of the whole, by an immediate accomplishment of a part. Finally, Jerome reinforces this interpretation by his testimony that the Jews and early Christians understood these things literally.

CHAPTER LXVI.

ST. STEPHEN adduces the opening words of this chapter, in his sermon to the Jews, as follows: "But Solomon built him an house. Howbeit the most High dwelleth not in temples made with hands: as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things? Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." (Acts vii. 47—51.) Therefore, from the tenor of this passage, it appears that it was intended to reprove the Jewish nation for boasting of the possession of the temple of the Lord, while they were in their hearts "uncircumcised and stiffnecked." And precisely thus does Isaiah continue his rebuke: "But to whom shall I look but to the *humble and contrite of spirit, and that trembleth at my word?*" Thus were they taught that the "believer" is the "temple of the Holy Ghost," in which, after a peculiar and intimate sense, God will dwell. Its *prophetic* reference may be twofold, either as a warning to the Jews when returned in unbelief to their own land, reconstructing the temple, and restoring its sacrifices, that *a building* will not cause Jehovah to dwell among them, seeing he will not dwell with any but the contrite in heart. It may also have a reference to the Millennial times; and as St. Paul warns us that "the kingdom of heaven is not meat and drink, but righteousness, and joy, and peace in the Holy Ghost," so these words may be intended to teach us that the glory of Christ's reign will consist, not so much in the restored temple and its splendours, as in the renewal of the souls of men, and the spiritual indwelling of the Holy Ghost. But it appears to have the principal reference to the former time. For we may be sure, that on the return of the Jews

to their own land, their first step would be to rebuild the temple, and restore the sacrifices. For which reason the Lord rebukes their foolish hope that thereby they could conciliate, or even force, his favour towards them; as in the time of Eli they made the earth ring again with their shout when the ark of God came into the camp; as if Jehovah must then of necessity fight for them. But, as in that instance, the Most High defeated them before their foes, and gave up the ark for a prey, so at this time also will he give up Israel to the destroyer, and permit him to defile the sanctuary. For the Lord accepts not the outward show in the worshipper; he regards only "the spirit and truth," and the forms of worship offered by the ungodly are an abomination to him. For, as saith the Wise Man, "He that turneth away his ear from hearing the law, even his *prayer shall be abomination.*" Precisely similar is the sentiment of Isaiah in the third verse.

After giving utterance to this sentiment, consolation is offered to the believers in Jesus, who "are abhorred for his name's sake"—words which clearly designate the time of which this is spoken, as the time of Great Tribulation and of persecution on account of belief in Christ Jesus. For thus did the Saviour predict of the times preceding his coming, in words almost identical with those quoted above. "Then shall they deliver you up to be afflicted and shall kill you; and *ye shall be hated of all nations for my name's sake.*" But the coincidence is yet more exact, for it is "their brethren" that abhor them; and thus the Lord prophesies, "Ye shall be *betrayed* both by parents, and *brethren*, and kinsfolks, and some of you they shall cause to be put to death." (Luke xxi. 16.) So in another place, "And the *brother* shall deliver up the *brother* to death, and the father the child, and children shall rise up against their parents, and cause them to be put to death. *And ye shall be hated of all men for my name's sake.*" (Matt. x. 21, 22.) Then shall be fulfilled also that which is written in John xvi. 1, 2, "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: *yea the time cometh, that whosoever killeth you shall think that he doeth God service.*" Yet in the midst of the saints' trouble, Christ "shall appear to their joy," and the persecutors shall be ashamed. Immediately after follows the description of that coming,

in the sound of Christ's vengeance in the city and temple of Jerusalem, when he shall render vengeance to the Man of Sin and his collected armies. Then, as in a multitude of cases previously, after the completion of God's wrath, the prophet bursts out into a description of "the glory that shall follow." In the 15th verse Christ's coming is described with fire, and "with his chariots like a whirlwind." For "the chariots of God are twenty thousand, even thousands of angels, and the Lord is among them as in the holy place of Sinai," and this declaration occurs in the midst of Psalm lxviii., which also gives a description of Christ's appearing, and to which the reader is referred.

Take also the coinciding interpretation of Procopius on the 15th verse. "Having declared the promises to believers, and the threats to unbelievers, he now exhibits his glorious coming, and proclaims that he 'will come' with 'the glory of his Father and his angels' to judge the living and the dead. By the word 'chariots' he means his angels and attendant powers, as it is written in the Psalms, 'The *chariots* of God are ten thousandfold, even thousands of the happy ones' ['of angels,' our translation.] And as a whirlwind shall he come to them that are worthy of vengeance. And his 'rebuke' signifies the rejection of those to whom he will say, 'Depart from me, ye cursed, into everlasting fire.'"

That by the "sword of Jehovah and his devouring fire all flesh shall be judged," has been frequently proved before. His especial vengeance shall fall on those who addict themselves to magical and forbidden practices.

For Christ comes "to gather all nations and tongues," as he foretels in his parable of the sheep and goats.

"*When the Son of Man shall come in his glory and all his holy angels with him*, then shall he sit on the throne of his glory, *and before him shall be gathered all nations* ('all the Gentiles,' *πᾶντα τὰ ἔθνη*), and he shall separate them one from another, as a shepherd divideth the sheep from the goats." (Matt. xxv. 31, 32.) In which parable the "judgement of the quick," or of those living on earth, and of the risen saints, is foreshown.

Subsequently is a prediction of the bringing back of Israel by means of the horses, and chariots, and ships of the Gentiles, unto the presence of Christ at Jerusalem. The words "*as a present to Jehovah*," connect the present

chapter with the eighteenth of this prophet, and prove that the Jews are the people predicted of there.

“At that season a present shall be brought to Jehovah of hosts,

*Even a people dragged away and plucked,
A people terrible from their beginning hitherto,
A nation always expectant, yet trodden under foot,
Whose land rivers have spoiled,*

Unto the place of the name of Jehovah of hosts, Mount Zion.”

After this it is promised that as the final abode of the blessed shall ever remain unshaken before God, so shall the name and seed of Israel remain. Moreover that shall be a time of universal worship of Christ; it shall be the duty and the privilege of those living on earth to go up to worship at Jerusalem the Christ of God, and thus shall be fulfilled the words of the Redeemer, that the temple at Jerusalem shall be *“an house of prayer for all nations.”* Nor is it prophesied in this place alone. *“And it shall come to pass,”* testifies Zechariah, *“that every one that is left of all the nations which came against Jerusalem, shall ever go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles.”* (Zech. xiv. 16—18.) *“The Chiliasts explain this,”* says Jerome, *“that they who are in the neighbourhood, every Sabbath shall come to Jerusalem; they who are farther off, every month; those who are very far off, every year; that is, in the days of the passover or the tabernacles, as it is said in Zech. xiv. 16.”* Then shall the worshippers also go forth to the valley of Hinnom and see the Usurper-Christ punished in Tophet’s fire with all his host, and thence shall they learn both to fear and to love Jehovah of hosts; to love him for his plenteous benefits scattered around them in plenary abundance over all lands; and to fear him, by the spectacle of the punishment of those who denied his existence and defied his power. *“The Lord hasten it in his time!”* Amen.

DISSERTATION I.

RESPECTING THE "SONS OF GOD" AND "GIANTS," OR
REPHAIM.—Genesis vi.

Who, or what are the Rephaim? The word is, in many passages, and by ancient and modern translators, rendered "giants." By this word we should naturally understand persons of lofty stature: but that this is the true meaning, is denied by those commentators who strive with all might to quash everything in the Scripture that pre-enters the appearance of mystery, or of a different state of things from that which the present course of the world offers to notice. Among these must be reckoned Dr. Adam Clarke, who, in his commentary on the words "there were giants on the earth in those days," assures us that they do not denote persons of surpassing stature; but men of earthly nature. Nor is he singular in this interpretation. It becomes necessary, therefore, to show that there were individuals and even nations of amazing height and strength in the early ages of the world. This is proved by Genesis xiii. 32, 33, "The land through which we have searched it, is a land that eateth up the inhabitants thereof, and all the people that we saw in it are men of stature. And there we saw giants, the sons of Anak, remnant of the giants; and we were in our own sight as gnomes, and so we were in their sight." This needs no comment; it explains sufficiently the terror of the spies, and the strength of the Israelites. The words of Moses in the spies' report; as he assures us that "the land dwelt in the land of Moab "in times past, a people great and many, and tall as the Anakims, which also were

chapter with the eighteenth of this prophet, and prove that the Jews are the people predicted of there.

"At that season a present shall be brought to Jehovah of hosts,

Even a people dragged away and plucked,
A people terrible from their beginning hitherto,
A nation always expectant, yet trodden under foot,
Whose land rivers have spoiled,

Unto the place of the name of Jehovah of hosts, Mount Zion."

After this it is promised that as the final abode of the blessed shall ever remain unshaken before God, so shall the name and seed of Israel remain. Moreover that shall be a time of universal worship of Christ; it shall be the duty and the privilege of those living on earth to go up to worship at Jerusalem the Christ of God, and thus shall be fulfilled the words of the Redeemer, that the temple at Jerusalem shall be "*an house of prayer for all nations.*" Nor is it prophesied in this place alone. "And it shall come to pass," testifies Zechariah, "that *every one that is left of all the nations* which came against Jerusalem, *shall ever go up from year to year to worship the King, the Lord of hosts,* and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up *to keep the feast of tabernacles.*" (Zech. xiv. 16—18.) "The Chiliasts explain this," says Jerome, "that they who are in the neighbourhood, every Sabbath shall come to Jerusalem; they who are farther off, every month; those who are very far off, every year; that is, in the days of the passover or the tabernacles, as it is said in Zech. xiv. 16." Then shall the worshippers also go forth to the valley of Hinnom and see the Usurper-Christ punished in Tophet's fire with all his host, and thence shall they learn both to fear and to love Jehovah of hosts; to love him for his plenteous benefits scattered around them in plenary abundance over all lands: and to fear him, by the spectacle of the punishment of those who denied his existence and defied his power. "The Lord hasten it in his time!" Amen.

DISSERTATION I.

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REPHAIM.—Genesis vi.

Who, or what are the Rephaim? The word is, in many passages, and by ancient and modern translators, rendered "giants." By this word we should naturally understand persons of lofty stature: but that this is the true meaning, has been denied by those commentators who strive with all their might to quash everything in the Scripture that presents the appearance of mystery, or of a different state of things from that which the present course of the world offers to our notice. Among these must be reckoned Dr. Adam Clarke; who, in his commentary on the words "there were giants in the earth in those days," assures us that they do not signify persons of surpassing stature; but men of earth-born, fallen nature. Nor is he singular in this interpretation. It becomes necessary, therefore, to show that there were individuals and even nations of amazing height and strength in the early ages of the world. This is proved by Numbers xiii. 32, 33, "The land through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it *are men of a great stature*. And there we saw *giants*, the sons of Anak, which came of the *giants*; and we were in our own sight as grasshoppers, and so we were in their sight." This needs no comment; it explains sufficiently the terror of the spies, and through them, of the Israelites. The words of Moses confirm herein the spies' report; as he assures us that "the Emims" dwelt in the land of Moab "in times past, a people great and many, and *tall* as the Anakims, which also were

accounted *giants*." (Deut. ii. 10, 11.) Similarly in some succeeding verses, "That also (the land of Ammon) was accounted a *land of giants*; *giants* dwelt therein in old time; and the Ammonites call them Zamzummins; a people great, and many, and *tall* as the Anakims." Of their stature two specimens are given: "Og, King of Bashan remained of the remnant of the *giants*; behold, his bedstead was a bedstead of iron, is it not in Rabbath of the children of Ammon? *nine cubits was the length thereof*, and four cubits the breadth thereof, after the cubit of a man." (Deut. iii. 11.) Allowing that the bedstead exceeded his length by two cubits, which is a very fair allowance, his height will range from ten feet six inches to eleven feet nine inches! And lastly, the height of Goliath in the days of David was six cubits and a span, whence his height would be, at the lowest, nine feet nine inches: at the highest, ten feet one inch!

It being, then, proved that there were persons of extraordinary stature in those days, and not merely individuals, but whole nations, the question arises, Whence came they? Why are they not found now?

The answer to this will lead us back to Gen. vi., the first passage in which they are spoken of. The text we find runs thus: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in to the daughters of men, and they bare children to them, the same became mighty men of old, men of renown." (Vers. 1—4.) Who then were these "sons of God?" Commentators in general reply, the children of the race of Seth, who were eminently holy. And who were the "daughters of men?" They answer again, the apostate race of Cain. But who told them that the race of Cain was *apostate*, and the race of Seth *holy*? It is mere hypothesis, to get rid of a difficulty! Have we any ground from Scripture for believing that children of a pious father must be pious, much more that a whole race should be so? Or have we any warrant from the sacred oracles for believing that the

children of an ungodly parent must needs be all wicked, much more an entire race? Let the ungodly firstborn of Adam, and his godly second son make the first answer! Let the vile sons of holy Eli be the second! Let Absalom, the parricidal child of the man after God's own heart, be the third! And let Rehoboam, the foolish, and weak, and wicked son of the wisest of men, be the fourth and concluding instance!

Again, how is it discovered, that the race of Cain and that of Seth kept themselves entirely distinct? A hypothetical basis again! And why were the children of Seth called the "sons of God?" Commentators return for answer, that it is the general term for professors of the true religion: and that it is used in opposition to those who are men of a fallen and depraved nature. But was not Seth also of a corrupt and fallen nature? The Scripture affirms it directly of him. "And Adam lived an hundred and thirty years, and begat a son *in his own likeness, after his own image; and called his name Seth.*" (Gen. v. 3.) How, then, is it said to be here used as a term of contradistinction, if both the "sons of God" and sons of men were partakers alike of the fallen and corrupt nature? Was not Seth a son of man or of Adam, as well as Cain? But the term "sons of God" signifies the professors of a true faith in opposition to those who do not. This requires proof. Shall we say that at so early an age, ere yet even the promise to Abraham was granted, and his seed were taken into covenant with God, that the glorious title of "sons of God" was bestowed on the *professors* of true religion? This is the last term of blessedness that the Gospel has bestowed on the Christian. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the *sons of God!*" are the words of St. John, expressing the last result of the Gospel. Nay more, the words of the Saviour intimate that it is not fully applicable even to the true believers in himself till after the resurrection and redemption of the body: for it is then only that they will "die no more, but be *equal to the angels*, and be *the children of God*, being the children of the resurrection. In which words it is highly observable that the Redeemer quotes the title children, or "sons of God," as belonging primarily and of right to the angels, and as bestowed upon us only when we become *equal* to them. And St. Paul, arguing respect-

ing the law, declares that those who were under it were slaves, not sons; nor could any be justly called the "sons of God" till the Saviour announced that now he called his disciples no more servants, but "sons." Moreover, as the apostle affirms that from Adam to Moses there was a law in the world, which proved all to be guilty, by the sentence of death executed on each, so do we learn that the world at that time was under the law, rather than under grace; else the covenants and mercies of God had retroceded instead of advancing, in the times of Abraham and the law.

It seems to be supposed that the term "sons of God" is of frequent occurrence in the Old Testament; whereas it is found but five or six times: Moses himself being called not the son, but the "servant" of God. Even in those passages which use the title evidently of Israel, the reference is future. Take the clearest instance, which occurs in Hosea i. 10, 11, "It shall come to pass, that in the place where it was said unto them, Ye are not my people, there shall it be said unto them, Ye are the sons of the living God." Now not merely the verbs in the future, intimate that the reference is yet to a distant time, even that of the belief of the Jews in Christ; but the next verse asserts it. "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel [or Megiddo, or Armageddon.] And what shall be the time of *Israel and Judah's* (those two severed kingdoms) being under one head?" "When David ['the beloved'] shall be king over them." (Ezekiel xxxvii. 22. 24.) The same might be proved of a passage in the song of Moses.

But further, how does the assumption, that "sons of God" signifies the whole race of Seth, agree with the declaration of the Most High? He assures us positively that Noah was *the only holy man*. Where, then, is the holy race? Where the sons of God? It is thus declared of the *generation of which Noah was one*, at the commencement of what might perhaps be called the second generation of the world, as Adam had not long before died: and the life of man was then far more than an hundred and twenty years;—that time during which the patience of God waited while the ark was being built. And if all of Seth's race were once "sons of God," and

afterwards "sons of men," or apostates (according to the hypothesis), what becomes of the perseverance of the saints? This question I ask of the Calvinists who hold this opinion. Again, how can it be said that the term "sons of God" is used in opposition to the phrase "daughters of men," for the sake of contradistinction, when the Lord declares, that there was positively no difference at all? The children of Cain, you say, were born with an evil nature. True, so were the sons of Seth. But the sons of Cain were positively wicked, violent, ungodly, reprobate. So were all the sons of Seth except Noah alone, as God himself bears witness. Show us wherein lies the contradistinction. Is it not a distinction without a difference; an opposition, where both parties are identical in character!

Again, how self contradictory, as well as gratuitous, the hypothesis! It represents the race of Seth as so pre-eminently holy, as to be worthy to be called "sons of God," and the daughters of the race of Cain to be so eminently wicked, as justly to be called "daughters of men," because of their extreme opposition of character; and yet that these supremely holy men, *all*, without exception, drew near the vortex of their notoriously ungodly beauty, were all capable of being charmed by it, and all perished thereby! Must we suppose, also, that they all married in one month or one year? If not, would not the unmarried "son of God" pause when he saw the fatal effect of their fatal smiles on his once holy brethren, and not pause alone, but turn away with terror and disgust? Was it more than two thousand years ere the lesson of nature's own teaching was learned, that "evil communications corrupt good manners?" Was Adam, or Enoch, or any of the godly patriarchs of nine hundred years' growth of wisdom, unable to see the snare, or unable to give advice? Or if advice was given, did the "son of God" reject it, though it come from the lip of a father, and was instilled from early youth, ere yet his heart was ensnared? Believe it who can! If he rejected such reproof, he were "brutish" instead of being a "son of God."

Or must we suppose that there were no females of the family of Seth? So far from it, that we read of the "*daughters*" of Seth, while it is hypothesis to assert that

Cain had any daughters at all, for it is not mentioned that he had any! The supposition before us, pushed truly to its fair conclusions, would be, that Seth and all his race had *none but sons*, and that Cain's family were only daughters! for we read only of the "*sons of God*," and only of the "*daughters of men*;" and if the one term be coextensive with the race of Seth, the other must be also coextensive with that of Cain!

Or, granting for probability's sake, that Cain and his posterity had both sons and daughters; then all that is affirmed respecting the two races on this hypothesis is, that all the *men* of Seth's race were good, and all the *women* of Cain's race evil. Whoever will assert, then, that the *men* of Cain's race were evil, does it without any shadow of proof even on his own assumption. It is only the *females* of Cain's race who were so notoriously wicked as to receive a contradistinguishing name. And he who affirms that the *men* of Cain's family were also equally wicked, has not even his own assumed principle to support him!

But in proof of the position that the men of Seth's race were holy, is it not said immediately after the birth of Enos, Seth's son, that "then began men to call upon the name of the Lord?" True; but until it can be shown that the word "men" in this place *excludes* those of the family of Cain, *whom alone, it is supposed, to include a little further on*, the remark is not worth a straw!

Further, is it probable that a whole race were holy in those days, with but one faint promise to support and cheer them; while in these times of meridian light, the "sons of God" are scattered and few? Shall we think that the stream of the faithful was wider at its commencement than at its close? Analogy, again, forbids the untenable hypothesis. Or shall we hold the idea, that none were to be holy on the part of Cain's race, while all of the family of Seth were to be saved? This were contrary to the ordinary tenor of the "election of grace," and would have given currency to the notion, that Seth was not born in Adam's image, nor his children partakers of the fall; while to be born of Cain's posterity, would be to be evidently given up to reprobation and despair; and men would have begun to believe that the good works of their father Seth had won them eternal life. But be it observed, all this is *ex abundanti*. It has been shown

before, on the authority of God, that this race of "sons of God" of the family of Seth is a visionary creation of the commentator's brains; "for *all flesh* had corrupted his way upon the earth." To Noah alone, said God, "*Thee* have I seen righteous before me in this generation" (chap. vii. 1), while it was granted to him to save his wife, his sons, and their wives, because of his righteousness, as unto Paul were granted those who sailed with him.

The question therefore returns, Who were the sons of God (בני אלהים)? The answer to this shall be returned, not from hypothesis, but from induction. The expression occurs in Job xxxviii. 7: "Where wast thou when I laid the foundations of the earth? (Ver. 4.) When the morning stars sang together, and all the *sons of God* shouted for joy?" Here *men* are altogether excluded by the very necessity of the case, and we can only understand the happy spirits, or *angels of God*. This conclusion is confirmed by two other passages of the same book: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them" (chap. i. 6), words which are repeated in the first verse of the second chapter. That angels are meant in these places also, is in the highest degree probable, not to say certain. The scene is quite parallel with that of 1 Kings xxii.: "I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And there came forth a spirit and stood before the Lord."*

But the answer of Satan must convince us that the place of presentation was heaven; for when interrogated by God whence he came, he makes answer, "*From going to and fro in the earth*, and from walking up and down in it:" whence it is alike easy and satisfactory to argue, that as Satan had left *the earth*, he was now *in heaven*, and that therefore the "sons of God" are angels, as was concluded before.

These are, I believe, the only passages where the Hebrew words (בני אלהים) are used. But there are two other places in which a term almost the same is made use of. These are Psalm xxix. 1, and Psalm lxxxix. 6. That in Psalm xxix. 1, is rendered by our translation, "ye mighty," though there is no reason against translating it,

* For further remarks on this interesting subject, see Burgh on the second advent.

"sons of God." * Nor is there any reason why angels should not be meant here, as in the former places. For they are commanded to "*worship* Jehovah in the beauty of holiness," and we know that when Christ is brought in by the Father a "second time into the habitable world, he saith, Let all the angels of God *worship him*." Moreover, Christ's second coming is the time of his "*appearing and kingdom*" (2 Tim. iv. 1), which agrees also with the time here specified: "The Lord sitteth *king for ever*," and the concluding words, "the Lord will *bless* his people with *peace*," with the promise to Abraham, that then "shall all nations of the earth be *blessed*," and the promise to Moses of "*rest*."

The same inference derives support from Ps. lxxxix. 6: "For who in the heaven can be compared unto the Lord, who among the sons of the mighty can be likened unto the Lord?" where we shall be equally warranted in reading "sons of God," instead of "sons of the mighty," and the sentiment of the former line, "Who in the heaven," answering exactly to the "sons of God," or angels, in the succeeding, establishes the conclusion on the principle of parallelism. It may be noticed, finally, that the appeal is made respecting the glory of Christ, the "seed of David," unto whom the Father sware, "Thy seed will I establish for ever, and build up thy throne to all generations." (Verses 3, 4.) The time, therefore, is that of Christ's exaltation, when, having been made a little lower [or "a little while lower"] *than the angels*, he is now far lifted above them, "crowned with glory and worship," and "set over all the works of his hands." Here it must be observed, in passing, that the text just quoted from the Hebrews supplies another argument. The word אֱלֹהִים (Gods) is in this place translated "angels" by the LXX., and this rendering becomes unerring by its adoption by St. Paul in his epistle. If, then, angels are called Gods (אֱלֹהִים) absolutely, shall we think it impossible that they should be called sons of God (בְּנֵי אֱלֹהִים), in its much lowered and modified form?

By induction, then, we arrive at the conclusion that the phrase "sons of God," signifies angels. If we once fearlessly apply this conclusion to the passage before us, how do all inconsistencies vanish! a chaos of contradictory

* One MS. of De Rossi has אֱלֹהִים in the first of these places.

suppositions is reduced to clearness and order, and a clue supplied to unravel some of the most difficult passages of Holy Writ.

Let us make proof of the power of this inference, now fairly earned. The "sons of God," the angels, saw the "daughters of men, that they were fair." Here is, indeed, a just principle of contradistinction; here is difference of *natures*. Here is spirit opposed to corporeity—a mortal nature to an immortal.

But how could angels become men? We are not obliged to answer. Let the objector tell us how the three angels that appeared to Abraham took on them the likeness of men, and eat of the fare which he set before them, and he shall be answered, if he have not already answered himself. But, in truth, it appears to be the property of spirits, and more particularly of angels, to become visible or invisible—to be able to assume a body, or to dismiss it again, as they please. This would seem to be a just inference, from several transactions of Scripture, especially the scenes at the sepulchre of the Lord, where sometimes no angel was seen, sometimes one, sometimes two; and, in the case of the great procession of the women, they did not present themselves till the whole company had searched the tomb, and then they flashed forth suddenly within the tomb, on their astonished eyes.

The offspring of this union of earthly and heavenly natures was as striking as the combination was new and forbidden. Their sons were "giants," men of superior stature, and prodigious strength, that filled the earth with violence and blood; probably not content with the green herb—man's original and allotted food, but slaying the animal creation to satiate their appetite. On this point, also, an insuperable difficulty arises against the theory that the "sons of God" were the race of Seth. Has the union of the godly and ungodly any power to produce giants, allowing that the race of Seth were as holy, and the race of Cain as wicked, as the objector pleases? Does it so happen now, in cases where the marriage of a pious man with an ungodly woman takes place?

But this was not all. The memory of these mighty beings, lofty of stature, daring and bloody of purpose, and possessed of knowledge beyond that of man, left such awe upon the minds of men, that succeeding generations

handed down the story of their deeds, and worshipped them as their gods. "The same became mighty men, which were of old, men of renown."

Whence came the heroes of the heathen mythology, Persius, Hercules, Esculapius, and others? From the traditions of the giant progeny of angels and men, as the Scripture itself affirms.

Another argument arises from the expression, "My Spirit shall not always strive with *man*, for that he *also* is flesh;" from which word "*also*" it follows that some other nature beside that of man was become flesh; but on the usual theory, this word is useless and insignificant. Or if we give to "*flesh*" the signification of a corrupt nature, which it afterwards attained, the sentiment will probably be, "As my Spirit has ceased to strive with these rebel angels, so shall it also be with man, for *he too* is become corrupt."

Their posterity, we are next informed, became great and mighty nations, and settled in that which was afterwards the land of Ammon and of Moab. (Gen. xiv. 5; Deut. ii. 9, 10, 11. 19, 20, 21; iii. 13.) This explains what Isaiah intends by his declaration, "The land of the giants [i. e., Ammon and Moab] thou wilt overthrow." (Isaiah xxvi. 19.)

There was also, it is probable, another locality in which a small colony of them settled near Jerusalem. For a valley to the south of that city is called "the valley of Rephaim," or "of the giants." (Gen. xv. 20; 2 Sam. v. 18, 22.) Here it was that David gained his victories over the Philistines, and here it will be that the true or anti-typical David will gain his mighty victory over the Philistines [or 'foreigners,' as the LXX. interpret it.]

But what does the Scripture say of their crime? Their sin, in connexion with its punishment, is twice specially appealed to by Solomon. "To deliver thee from the *strange woman*, even from the stranger that flattereth with her words, with forsaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto [not 'the dead,' but] the Rephaim," or "giants." *

* Prov. ii. 18. ואל רשאים מעללה

Και παρὰ τῶν ἀδελφῶν, μετὰ τῶν γηγενῶν ἀξίονας αὐτῆς.—LXX.

Ad inferos semitæ ipsius.—Vulg.

Here King Solomon dissuades from fornication, the sin of the angels,—by a consideration that it brings the transgressor near to “*death*,” or the place of the wicked dead (“I have the keys of hell and of *death*,” Rev.) and to the assembly of the giants; whence it is implied that their place of abode is “*death*.” But of this more hereafter.

Similar is his charge in Prov. ix. 18. After describing, in the preceding verses, the wanton female and her alluring arts, he adds, “But he knoweth not that the giants (Rephaim) are there, and that her guests are in the depths of hell” (or Hades).*

Here a yet plainer appeal is made, and mankind are warned by the effects of forbidden charms upon the minds of even the angelic “sons of God,” and the punishment they suffer, to abstain from their sin.

Again, in chap. xxi. 16, “The man that wandereth out of the way of understanding, shall remain in the congregation of the giants” (Rephaim). In these words a threat is held out, that such folly as that exhibited by the “sons of God,” in becoming partakers of the lot of the miserable and fallen sons of men, shall meet with a like end.†

In chap. vii. 26, 27,‡ the allusion to the giants is evident, though they are not called by the name of Rephaim, but characterized by their great strength. Having described the arts used by an abandoned woman to ensnare a youth, he concludes the whole as follows: “Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded, yea, many *strong ones have been slain by her*. Her house is in the way to hell (Hades), going down to the chambers of death.”

From what has been said above, it will be seen that this passage confirms the rest.

* Prov. ix. 18. לֹא יָדַע כִּי תַּחֲמִים שָׁם בְּעִמְקֵי שְׁהַל קָדָה

Ο δε ουκ οιδεν οτι γιγνευεις παρ αυτη ολλυνται.—LXX.

Et ignoravit quod ibi sunt *gigantes*, et in profundis inferni convivæ ejus.—Vulg.

† Prov. xxi. 16. אִם תִּזְעַח מִדֶּרֶךְ הַשָּׁלֵל בְּקֹדֶל תַּחֲמִים יָמָה

Ανηρ πλανωμενος εξ οδου δικαιοσυνης, εν συναγωγη γιγαντων αναπαυσεται.—LXX.

Vir qui erraverit a viâ doctrinæ, in cœtu gigantum, commorabitur.—Vulg. So Mede, who observes that R. Solomon paraphrases it by בִּשְׂחַת גִּהֶנְנָה, In cœtu Gehennæ.

‡ Prov. vii. 26. כִּי רַבִּים חָלְלִים הִשְׁלָה וַעֲצָמִים כֻּל הִדְנִיהָ
דְּרַכֵּי שְׁהַל בֵּיתָה יוֹדוֹת אֶל חֹדְרֵי מוֹת

But the New Testament is not silent on this point. "And the angels which attended not to their government,* but left their † peculiar habitation (the heaven), he hath reserved in ‡ perpetual chains under darkness unto the judgement of the great day. Even as Sodom and Gomorrah, and the cities about them, giving themselves over to fornication, § after the same fashion as these, and going after strange flesh, are set forth as an example suffering the vengeance of eternal fire." (Jude 6, 7.) If any link were wanting to complete the proof, surely it is here! The crime of the angels is first presented in a new light, and then strongly confirmed in its former bearing. A part of their transgression was the deserting their post of government assigned by the Most High (the words cannot have the sense given by our translators). For, if we will believe the Scripture, to angels are assigned the government of various countries, as we read in Dan. x., which is further attested by Deut. xxxii. 8, in the LXX. translation (who have retained the true reading, which the Hebrew has corrupted), "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the *bounds of the nations according to the number of the angels of God.*" So in the Revelation we read of angels commissioned to guide the agencies of nature; to "hold the winds;" to "have power over fire;" to "stand in the sun."

This their government, or principality, as the Vulgate renders it, they deserted, and with it that place of abode,—the heaven, which God had assigned them as peculiar to their race; intruding themselves into a world in which they had no right or property; for "the earth hath he given to the children of men." But the feature of their crime on which Solomon and Moses insist most, is next presented; the "giving themselves over to *fornication*;" and "going after *strange flesh*." For these offences God has cast them into darkness and chains till the day of judgement. Because also the crime of Sodom was of the very same kind with the angels'; therefore he has inflicted on them a like

* Τους μη τηρησαντας την εαυτων αρχην. Qui non servaverunt suum principatum.—Vulg.

† Το ιδιον οικητηριον.

‡ Αιδιοις.

§ Τον ομοιον τουτοις τροπον εκπορνεισασθαι.

punishment; they "are suffering the vengeance of eternal fire."

The testimony of St. Peter, again, is strongly confirmatory of the chain of evidence. "For if God spared not (no article) angels that sinned, but cast them down to hell,* and delivered them to chains of darkness, to be reserved unto judgement; And spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrha into ashes, condemned them with an overthrow, making them an ensample unto those that should after live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked; The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgement to be punished; *But chiefly them that walk in the lust of uncleanness.*" (2 Peter ii. 4—7. 9, 10.) This passage again holds us up the united instances of the impurity of the angels and of Sodom, and the example of their punishment, as a terror to all who should be inclined to act as they. He also brings the angels' fall in juxtaposition with the flood, thus confirming us in the belief that they were nearly cotemporaneous events;—no light corroboration of the preceding comment. That he speaks of the same persons as St. Jude, is clear, from the remarkable parallelisms throughout, especially the words describing their punishment in "chains of darkness;" and its duration, until the judgement of the great day: while both Jude and Peter unite together as being of similar crimes and similar in their recompence, the angels, and the cities of the plain.

On this point the argument of an acute writer is presented to the reader.† Upon the supposition that the apostle is referring to the fallen angels in general, which is the notion generally entertained, how does the apostle's commentary agree with the fact on which he is commenting? Let us suppose that he is speaking of the general fall of the angels in the time of Satan's revolt. To these

* *ῥαπαρώσας*. "Cast them into Tartarus."

† The author of Eruvin. The ideas advocated in this paper were, however, entertained by the author long before seeing his original and interesting work.

no pardon has been offered, no mercy shown. How, then, is the fact that God "*spared not angels*," when taken by itself, (as an event which on this theory, occurred hundreds, perhaps thousands of years before the flood,) a proof that God knows how to *save* as well as to *destroy*? For on this supposition three instances are given of mingled justice and mercy: in two of them this is apparent: the destruction of the old world in justice; the saving of Noah and his family in mercy: the destruction of the cities of the plain in justice; the sparing Lot and his daughters in mercy.

But what is there answering to this in the fall of the angels? if it be regarded, as it must be on this supposition, as a third event, farther separated from the days of Noah, in point of time, than those of Job, from those of Noah; and differing in principle from both, as being an exhibition of unmingled justice? But understand it, as it has been shown that it should be understood, of the fall of the angels in the time just preceding the flood; (wherewith it is coupled by St. Peter;) and this event and the destruction of the world, set off by the salvation of Noah, form but one blended exhibition of justice and mercy; the justice of that instance being the more remarkable, as being visited on sinners of a loftier nature than man, and therefore carrying a weightier lesson to the human race.

We have now seen their crime; what is their punishment? This has been already more than glanced at. St. Peter tells us that God "cast them into Tartarus;" Solomon, that they are "in the depths of Hades;" Jude, that "they are reserved in everlasting chains under darkness." But a passage of great moment and interest is yet to be adduced from the book of Job, corroborating this threefold testimony. It is the more valuable, because now rendered unintelligible, to say the least, by a false rendering. Our translators have in several places rendered Rephaim by "giants;" but in others, by "the dead," without any necessity for the change. Hence is found the following passage in Job, of which it will be hard indeed to make any sense; "Dead things (Rephaim) are formed under the waters, and the inhabitants thereof." (Job xxvi. 6.) A nearer translation is, "The giants are wounded underneath the waters." But the Vulgate's translation is better still.

“The giants groan beneath the waters, and they that dwell with them.” *

But how beyond all doubt is this certified to us by the tenor of Job’s reasoning, and especially by the succeeding verse.

“Hell (‘Hades,’ the place of departed souls,) is naked before him:

And destruction (or ‘perdition,’ Vulg. LXX., the place of the wicked dead) hath no covering.”

With this explanation of the passages from Prov. and Job, the author has found, since writing this, that the learned Mede agrees. On the verse before us he observes, “The place where the old giants mourn and wail under the waters, and their fellow inhabitants, the rest of the damned with them, even Infernus, and the place of perdition itself, is naked and open to the eyes of God.” Again, on Prov. xv. 11, “The Jews take the word Abaddon, which we render ‘destruction,’ for gehenna; that is, elliptically for Beth Abaddon, ‘the house of destruction.’ And why should not the same word be so taken in (this) place of Job?”

Job, reasoning on the majesty of God, teaches us his power, who cast down the angels to the depths of Tartarus, before whose eye is every departed spirit in Hades, and who beholdeth those whom he hath condemned to its “bottomless pit” or abyss. Here all is consistent; all agreeable to what has been proved before. By “those who dwell with them,” understand the men, of Sodom and Gomorrah “suffering the vengeance of eternal fire.” There is yet another passage equally conclusive.

“Wilt thou show wonders to the dead?
Or shall the dead arise and praise thee?
Shall thy loving-kindness be declared in the grave?
Or thy faithfulness in destruction?”

* Job xxvi. 6, הַרְשִׁים יִחְלְלוּ מִתַּחַת מֵיִם וְשִׁנְיָהֶם
שֶׁם שֶׁמֶל נִגְדוּ וְאֵין כִּסּוּף לְאִבְדֹן:

Ecce gigantes gemunt sub aquis, et qui habitant cum eis.

Nudus est infernus coram illo, et nullum operimentum perditioni.
Vulgate.

Μη γίγαντες μαιωθῆσονται υποκατωθεν υδατος; LXX. A sense, of which the original is capable, though evidently not the true.

Shall thy wonders be known in the dark?

And thy righteousness in the land of forgetfulness?"*

Now the word "dead" in the second line answers to the Hebrew Rephaim or "giants." Supply this in the second line, and the passage assumes fresh significance. "Shall the giants arise and praise thee?" intimating strongly that these fallen angels shall have no part of the praise and joy of the "*first resurrection*."

And this inference is remarkably and beautifully confirmed by the fourteenth of Isaiah. There the fallen, ejected "Man of Sin" is presented to us descending into the place of the dead. And what saith the prophet?

"Hades from beneath is moved to meet thee at thy coming:

All the giants, the rulers of the earth, have risen up to thee;

Even they that shook from their thrones all the kings of the nations.

All they shall speak unto thee and say,

Art thou also captured as we?

Art thou become like unto us?"

How powerful is this passage viewed in the light in which it has been shown that we should receive it! The "spirits in prison" are all excited at the coming of him of whose greatness they have heard so much: and the angel giants, they who once violently swayed and ruled the nations as did he, address him in the language of scorn, "Art thou no stronger than we? We thought that nothing could withstand thee! Art thou captured at Christ's coming, as we were swept away of old time by the flood?" By these their reproaches, and their place of abode at that time, they discover that they have no part in the first resurrection; for all the saints will have been gathered from it at the archangel's trump, which precedes the vengeance on Antichrist, so that they who are not delivered from Hades at that sound must remain during the thousand

* Psalm lxxxviii. 11, : רפאים קומו יידיך :
הישר בקר חסוך אמונתך באגרון :
יחדע בחשך מלאך וצדקתך בארץ נשיה :

The LXX. and Vulg. translate the word Rephaim here by *iarpou* and medici; a word, the connexion of which with the giants, will be illustrated presently.

years of bliss in "outer darkness," till the final judgement at the burning up of the world.

But what, then, is the destiny of these angel giants? The Scripture reveals it in two passages of St. Peter's Epistle. The first is as follows,—“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened in the spirit (τῷ πνεύματι). By which (or ‘in which,’ ἐν ᾧ) he went and preached to the spirits in prison, which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah while the ark was a preparing, wherein few, that is, eight souls, were saved by water.”

This is, I am aware, ordinarily interpreted of the Holy Spirit's preaching by Noah, to those who were formerly alive before the flood, but then in prison. But this seems very like a quibble; when the Scripture says, “he went and preached to the *spirits in prison*,” the comment denies the text and asserts that he preached to *men on earth*. Moreover, what is the significance of the word “*went and preached*” on this hypothesis? It is merely pleonastic! But the next chapter utterly overthrows this interpretation, which is adopted on the popular plan of thrusting out all mystery from Holy Writ.

“Who,” the apostle proceeds in the next chapter, “shall give account to him that is ready to judge the quick and the dead. For for this cause was the Gospel preached *also to them that are dead* (‘even to the dead,’ καὶ νεκροῖς), that they might be judged according to men (‘as men,’ κατὰ ἀνθρώπων) in the flesh, but live according to God in the spirit.” Now how does this agree with the preceding comment? Observe the wresting and wrestling of commentators on this place. “This is a most difficult verse,” says one; and in truth it is felt to be destructive of their theory. For the interpretation that the “dead” here spoken of are the “dead in trespasses and sins,” gives no sense at all suited to the context. It is, moreover, clear that the word “dead” is to be taken in its usual and literal sense from the preceding words, which assure us that Christ is ready to judge both quick and dead, where, I presume, no proof is needed that the dead means the literally dead. Therefore the same word has the same signification in the next sentence. But yielding this a moment for argument's

sake, let us regard the general bearing of the verse, "The Gospel *was preached even to the dead*," for this notes something special in this instance; but on the foregoing hypothesis, what is there special in the fact that the Gospel was preached to the spiritually dead? It always has been, and always will be so: it is the very means of God's appointment to quicken them. But, moreover, the verb speaks of the past, "*was preached*," and notes it as something remarkable, but the theory before us states a fact which is as true now as ever it was in any past age of the world. The Gospel is *now* preached to the *spiritually dead*, as much as it was in the *days of Noah*! What, again, is the meaning of "the dead being judged according to men," or more clearly, (for it means the same thing,) "as men?" No answer is given. Of course *men* shall be judged "*as men*," but will the spiritually dead of Noah's day "live according to God in the Spirit," because the Gospel was preached to them? I suppose the commentators will not assert it. What, then, is its meaning? Is it not directly opposed to the hypothesis? The Gospel was preached to the spiritually dead;—Be it so! And they continued dead in spirit till their death, for the flood swept them all away, and they knew not its hour; beside which, we have God's testimony that Noah alone was righteous; and yet we are taught, that though these men shall be judged as men (that is, if "men" have the signification of wickedness and corruption which was demanded for it before,—as *wicked men*), yet they shall "live according to God in the Spirit!" Who can believe this?

The popular hypothesis being, therefore, fundamentally unsound, let us see if these two passages will not agree admirably with all that has been deduced from the places quoted above. The first quotation from St. Peter, represents the Lord as suffering unto the death of the body, "being put to death in the flesh." But what became of his spirit while his body was dead? He now being alive in soul, though dead in body, as a disembodied *spirit*, "*went and preached to the spirits in prison*." Here the same sense is given in both places to the word "spirit;" and it passes naturally from the death of Christ to the consideration of what he did after death, instead of starting off at a tangent to speak of the days of Noah! What had the days of Noah, more than any other days, to do with Christ's death

in the body? Again, the word "*went*" has here its full signification; it answers to the journey of our Lord into Hades, "He *descended* into hell" (Apostles' Creed and Art.) The author has since been delighted to find, that his criticism on this passage agrees with that of Bishop Horsley, "If the word 'flesh' denote, as it most evidently *does*, the part in which death took effect on him, 'spirit' must denote the part in which life was preserved in him, i. e., his own soul; and the word 'quickened' is often applied to signify, not the resuscitation of life extinguished, but the preservation and continuance of life subsisting. The exact rendering, therefore, of the apostle's words would be, 'Being put to death in the flesh, but quick in the spirit,' i. e., surviving in his soul the stroke of death which his body had sustained, 'by which,' or rather 'in which,' that is, in which surviving soul, he went and preached to the souls of men in prison or safe custody." While there, he preached to the "spirits in prison." Who were they? The answer naturally derivable from the passages foregoing is, that they were the giant angels. For these were they who were disobedient in the days of Noah, while the ark was preparing. They were also "in prison," as we have seen; in prison under chains of darkness until the judgement. Thus was "the Gospel preached to the dead:" but what shall be the result of Christ's preaching? That these *angels*, though they shall be "judged as men," because they intruded themselves unbidden into the human habitation, and human flesh, shall yet "live unto God in the spirit." There is, here no contradictory assertion, no smothering of any part of the apostle's declaration; all flows smoothly in the interpretation. It fills up, moreover, what was before a blank in Revelation. Christ was in Hades a part of three days; what did he whilst there? No answer is made to this natural question, except on this interpretation, or rather this *statement of the apostle literally understood*. God the Father granted to his Son, in his lowest depth of humiliation, to save souls; even as while on the cross he redeemed the repentant thief, and a great work was yet to be done by him even in Hades. This interpretation was also, it appears, that adopted by the English divines in general at the period of the Reformation, for, in the Articles of the year 1552, appended to the Article "On the descent of Christ into hell," as it now

stands, was subjoined another sentence, as follows,—“As Christ died for us, and was buried, so is it also to be believed, that he went down into hell. For the body lay in the sepulchre until the resurrection; *but his ghost departing from him was with the ghosts that were in prison or hell, as the place of St. Peter doth testify.*” But does not this authorize the Roman Catholic doctrine of purgatory? We should think it enough to take Scripture as we find it, without starting doubts as to the tendency of statements which are found there. But since this sentiment will be enough to decide most persons against admitting the explanation; because, though the interpretation be satisfactory, the doctrine to which it appears to lead is not so, let us, then, a moment face the difficulty in question. What is, then, the Romish doctrine of purgatory? That the venial offences of mankind are purified and purged away by suffering in the fire of Hades. But no such doctrine is taught here. We speak not of men, but of angels; not of venial, but of mortal offences; not of fire purifying away sins, but of faith in the Gospel preached by Christ’s own blessed lips; and the efficacy attending that preaching to the souls of them that heard, availing at the last to the salvation of the disobedient angels of the days of Noah. Is not this enough to establish a satisfactory difference? or rather, complete dissimilarity? Be it observed, further, that Scripture teaches of wicked spirits in general, (who fell long ere the days of Noah, as is plain from the temptation by Satan in the garden,) that not the bottomless pit, but the air, is their habitation, until that day wherein Christ shall cast the wicked “into everlasting fire *prepared* for [of course, therefore, *not tenanted yet* by] the devil and his angels.” To that they know that they are destined, and into that they might have been cast at the word of Christ, before the great day, as we know from their beseeching Christ that he would not “command them to go out into the deep” (or “bottomless pit,” *αβυσσος*). That the *sea* is not meant, is clear from the fact that they, in the bodies of the swine, rushed at once into the ocean. (Luke viii. 31.)

The interpretation now given would also help us to an explanation of another passage, which has proved in the highest degree perplexing to commentators, 1 Cor. xi. 10, where St. Paul, treating of the attire of a Christian female

in their assemblies, commands that she should be covered, "For this cause ought the woman to have power over her head, *because of the angels.*" In which expression two things seem to be implied; one, that angels are present in the assemblies of Christians, though invisible by man; and, secondly, that even they are not inaccessible to the attractions which in the early ages of the world prevailed on some of their number to leave heaven for earth, and become partakers with our race of sinners.

This will also receive countenance from an apparently powerful objection which might be made against this belief. You say that the giants were all swept away by the flood: and we know that only the sons of Noah, who were none of them giants, escaped in the ark with their father: whence, then, came the nation of the Rephaim in Abraham's day, of whom some remained, even till the time of David? To this the text in Genesis affords an answer clear and pertinent. Not only in the days before the deluge, did angels thus transgress, but "*also after that*, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men of old, men of renown." (Gen. vi. 4.)

Having thus traced the history and destiny of those giant angels, let a few testimonies be given from human authors that the interpretation now given was that of the ancient Jewish and Christian Church. Thus, in the Apocrypha, Wisdom xiv. 6, "For in the old time also, *when the proud giants perished*, the hope of the world, governed by thy hand, *escaped in a weak vessel.*" (The ark.) Again, Ecclus. xvi. 7, 8, "He was not pacified toward the old giants, who fell away in the strength of their foolishness. Neither spared he the place where Lot sojourned, but abhorred them for their pride." And, again, Baruch iii. 16, 17. 19. 26. 28, "Where are the *princes of the heathen* become, and such as ruled the beasts upon earth: They that had their *pastime with the fowls of the air*, and they that hoarded up silver and gold? They are vanished and gone down to the grave. There were *giants famous from the beginning that were of great stature, and expert in war.....* But they were destroyed, because they had no wisdom, and perished through their own foolishness." Lastly, Judith xvi. 7, "For the mighty one did not fall by the young men, neither did the *sons of the Titans* smite

him, nor *high giants* set upon him, but Judith the daughter of Merari weakened him with the beauty of her countenance." Similar is the testimony of Philo-Judæus in his comment on Gen. vi. 2, where speaking of the "sons of God," he writes, "Whom other philosophers call *dæmons*, Moses is wont to call *angels*; but they are *spirits that fly in the air*. But let no one think that this which is mentioned is a fable." To which, add the testimony of Josephus, in his Antiq. book i., chap. iii., § i., "For many *angels of God* accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength, for the tradition is that these men did what resembled the acts of those whom the Grecians call giants. But Noah was very uneasy at what they did, and being displeased at their conduct, persuaded them to change their acts for the better: but seeing that they did not yield to him, but were slaves to their wicked pleasures, he was afraid they would kill him, together with his wife and children, and those they had married; so he departed out of that land."

Nor must the LXX. translation of בני אלהים be forgotten: for they render the Hebrew by the words, "the angels of God," (οἱ ἀγγελοὶ τοῦ Θεοῦ,) which appears to have been the old rendering; and which words they also use in the two first instances that occur in the book of Job; while in the third, they have "my angels." So the Targum of Jonathan supposes the "sons of God" to be apostate angels, and calls them Schanchazai and Uziel, who fell from heaven. But more particular still is the book of Enoch, from which some have supposed that St. Jude quoted: though this is not at all necessary, and may we not add, not at all likely? That it contains nearly the same words as those of the apostle, is no proof; because the composer of such a work would of course adopt them as his groundwork: while an apostle would receive them by inspiration of Him to whom the past and the future is equally certain, and equally present with the hours of to-day. But thus stand the passages in the book of Enoch, chapters vii. and ix. "It happened after the sons of men had multiplied in those days, that daughters were born to them elegant and beautiful. And when the *angels*, the sons of heaven, beheld them, they became enamoured of them, saying to each other: Come, let us select for ourselves wives from

the progeny of men, and let us beget children. Then their leader Samyaza said unto them, I fear that you may perhaps be indisposed to the performance of this enterprise: and that I alone shall suffer for so grievous a crime. But they answered him, and said, We all swear, and bind ourselves by mutual execrations, that we will not change our intentions, but execute our projected undertaking. Then they swore all together, and all bound themselves by mutual execrations. Their whole number was two hundred, who descended upon Ardis, which is the top of Mount Armon. That mountain was therefore called Mount Armon ('they called') because they had all sworn upon it, and bound themselves by mutual execrations. These are the names of their chiefs; SAMYAZA, who was their leader, URAKABARAMEEL, AKIBEEL, TAMIEL, RAMUEL, DANIEL, AZKEEL, SARAKUYAL, ASAEEL, ARMERS, BATRAAL, ARMAEL, ZAVEBE, SANSAVEEL, ERTAEL, TUREL, YOMYAEEL, ARAZYAL. These were the prefects of the two hundred angels, and the remainder were all with them. Then they took wives, each choosing for himself, whom they began to approach, and with whom they cohabited; teaching them sorcery, incantation, and the dividing of roots and trees (for medical purposes). And the women conceiving brought forth giants."

Again, the good angels in the ninth chapter complain, "Samyaza hath also taught sorcery, to whom thou hast given authority over those that are associated with him. They have gone together to the daughters of men, lain with them, become polluted; and have discovered crimes to them. The women likewise have brought forth giants. Thus has the whole earth been filled with blood and iniquity. And now, behold the souls of those who are dead cry out, and complain even to the gate of heaven!" These two extracts form a complete commentary on the text of Genesis vi.

But take also an extract from another apocryphal production, "The Testament of the Twelve Patriarchs." After a warning against lasciviousness, the Patriarch proceeds as follows, using the example of the angels, "For thus they (women) seduced the Watchers before the deluge, and they continually gazing at them, mutually fell in love with each other, and conceived the deed in their mind, and changed

themselves into the form of men." (Grabe. *Spicileg.* vol. i. p. 150.)

These testimonies are adduced to show what was the general opinion entertained in those times upon the passage in question by members of the Jewish and early Christian Church; for the two books last quoted were probably compositions of the first or second century.

Procopius, in his commentary on the *Octateuch*, remarks, "Some think that Moses signifies in this place (*Gen. vi. 2*) the revolting powers or apostate angels:" and in another place that "Greeks call giants and Titans, those whom the Hebrews call *Rephaim*." (*Lib. i. Reg. c. v.*) Moses Chorenensis speaks of the *Rephaim* as the same as the Titans; and observes that Holy Writ treats of them. (*Lib. i., ch. v., p. 17.*) Cedrenus borrows his account of the giants from the book of *Enoch*; and as Bryant relates, assures us, that there were in Egypt records which spoke of men of lofty stature, whom the Greeks call giants.

That the "sons of God" were angels, was a belief held by Justin Martyr and Tertullian, who both allude to it in their respective *Apologies*; by Athenagoras, Irenæus, Tertullian, Clemens Alexandrinus, Cyprian, Methodius, Lactantius, Eusebius, Ambrose, and Sulpitius Severus, as the author of "*Eruvin*" affirms. Irenæus remarks, that angels fell to the earth amongst men, but that Enoch was translated to heaven amongst the angels. Clemens Alexandrinus, *Strom. iii.*, says, "Certain angels, becoming incontinent, seized with desire, fell from heaven to earth." Tertullian, *de cult. fem.*,* "For those also who first devised these things (ornaments) are believed to be condemned to mortal punishment; I mean, those angels who gazed on the daughters of men from heaven, that this ignominy also might be attached to womankind. For when they had brought to light before an age much more ignorant (than this), certain materials more fittingly concealed, and several arts which they unrighteously revealed (for they divulged the manner of working metals, and taught the natures of herbs, and made known the powers of incantations, and

* Similarly he writes, in his tract *De Idol.*, tom. ii. c. 9; *De hab. mul.*, c. 2, n. 17; *De velam. virg.*, c. 7, n. 52; *Adv. Marc.*, c. 18. So *Cyp. de disc. et hab. fem.*, n. 57; *Euseb., lib. v. Præp. Evang.* The old Italic read "*angeli Dei*," with the fathers in *Gen. vi.*

published every secret, even to the interpretation of the stars,) that which is properly," &c.

Such was also the opinion of Ambrose. "The composer of Divine Scripture does not desire that those giants should seem to be the sons of the earth, as the poets feign, but asserts that they were the offspring of *angels and women*; whom he calls by this name (giants) wishing to denote the great magnitude of their persons." And again, "The Scripture generally calls angels the 'sons of God,' because their souls are not begotten by man."

The names given to this race of giants in the Scripture are three,—Rephaim, Nephilim, and Gebborim.

Rephaim signifies "healers;" hence it is twice so translated by the LXX., and once by the Vulgate. The probable origin of this name is from the fact or the opinion that they introduced the art of medicine to man. This idea is in perfect correspondence with the sentiments of the book of Enoch, quoted above. And perhaps it may be allowable further to illustrate the matter by a quotation which Æschylus puts into the mouth of Prometheus, himself a giant or Titan (thus translated in the "Family Library," p. 219):—

"Hear my whole story, thou wilt wonder more,
 What useful arts, what science I invented.
This first and greatest : when the fell disease
Preyed on the human frame, relief was none,
Nor healing drug, nor cool refreshing draught,
Nor pain-assuaging unguent ; but they pined
Without redress, and wasted, till I taught
To mix the balmy medicine, full of power
To chase each pale disease, and soften pain.
 I taught the various modes of prophecy ;
 What truth the dream portends, the omen what,
 Of nice distinction, what the casual sight
 That meets us on our way ; the flight of birds,
 When to the right, when to the left they take
 Their airy course, their various ways of life,
 Their feuds, their fondnesses, their social flocks.
 I taught the haruspex to inspect the entrails,
 Their smoothness and their colour to the gods
 Grateful, the gall, the liver streaked with veins,
 The limbs involved in fat, and the long chine
 Placed on the blazing altar ; from the smoke

And mounting flame to mark the unerring omen.
 These arts I taught. And all the secret wealth
 Deep buried in the bowels of the earth,
 Brass, iron, silver, gold,—their use to man,
 Let the high tongue make what high vaunts it may,
 Are my inventions all."

They are also called Nephilim, which means "revolters," "the fallen." The word occurs in a similar sense of deserting one party for another in 1 Chron. xii. 19, 20; 2 Chron. xv. 9.

The last term is Gebborim, or the mighty, and alludes to their strength, as of a degree vastly superior to man's. This term is used of angels, Joel iii. 11: "Thither cause thy mighty ones (Gebborim) to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle; for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." From these characteristics, with others which the reader may see on consulting the whole passage, it will appear satisfactorily that the time spoken of is that of Christ's second advent, and therefore that the descent of "the mighty ones," is that of his angels. Another similar place is Judges v. 13.

Thus the word Gebborim, relating principally to creatures possessed of power far superior to human might, is capable of being applied either to good or evil beings. Hence Nimrod is called a Gebor, or giant, and by the same title is Antichrist addressed in Psalm lii. and Hab. ii. 5. The same term is applied to the host of Antichrist, whence it appears probable that this is the host of evil spirits mentioned in a former part of the present work. (Jeremiah v. 15—17; Joel ii. 7; Nah. ii. 3.)

Lastly, it should be observed that the general view here taken is corroborated by Gentile records, and the traditions of profane writers. As the story of Deucalion, with other traditions, present manifest traces of the reality of the Scripture history of the deluge, so the poetic fables and early historic traditions of the war of the giants or Titans against Saturn, the fables of the Cyclops, of Hercules, and other mystic heroes, manifest the truth of the Scripture

declarations respecting the fall of the angels, their strength, their violence, their pride, their destruction.

Their celestial origin was noticed in the tradition that represented them as sons of Ouranus. Their vastness, and their war against heaven, are celebrated by Homer, Hesiod, Ovid, Plato, Lucan, Seneca, and others.

But the notice of their history does not cease here. Being overcome by the Ruler of the skies, tradition represented them as cast into the depths of the earth, into a place of darkness and fire, called Tartarus.

So the Orphic fragments,

“He cast them into Tartarus, to the depths of the earth.”*

And Hesiod, Theog. v. 676,

“The Titans dwell beyond dark Chaos.”†

This very term, Tartarus, St. Peter uses, and thus authenticates in a general manner the notions entertained of the abode of these rebel spirits.

The true way of viewing such coincidences is not to suppose that the sacred writers gave in to the foolish phantasies and traditions of the heathen; but rather that the heathen borrowed their traditions from the narrative of Scripture, or the uncertain floating accounts which their ancestors handed down to them, respecting the great events that occurred during the time of which it treats. Moreover, this is what the sacred oracles affirm. Moses was the first of writers, and all writers that followed amongst the heathen borrowed from his luminous, divinely-inspired narrative, or from the various traditions which the fathers of the nations transmitted to their children.

* *Εἰπτε βαθὺν γαῖης ἐς Τάρταρον.*

† *Τίτῆνες ναῦονσι πέρην χάος ζοφεροῖο.*

DISSERTATION II.

ON THE RELATIVE ESTIMATION OF THE HEBREW AND GREEK TEXTS.

SOME writers and readers are wont to characterize the learned, judicious, and tasteful emendations of Lowth, in his translation of Isaiah, as a "taking liberties" with the Hebrew text. Now, as of the present version it may be said that in point of alteration, its little finger is thicker than his loins, it becomes necessary to offer some arguments in vindication of the proposition that the present Hebrew text is not incorrupt or infallible, and that in what is neither perfect nor infallible, authorized alteration may, perhaps, be *restoration*.

At the time of our received version, and for a long while after, an opinion, inherited from the Jews, was entertained, that the Old Testament as now transmitted to us by the Masorites was perfect, neither defective, nor redundant in a letter. Hence in our translation the sedulous exactness with which the translators kept to the Hebrew, even where it led them into apparent unintelligibleness or even entire destitution of sense. Hence also the frequent appeals to the "Hebrew verity." To deny its absolute perfection was fraught with danger to the religious character of any. This sentiment and belief was experienced in its highest degree by the Hutchinsonians of the last century; but the belief of the perfection of the Hebrew, though diminished by the stubbornness of hard facts, is still cherished by many. A defence of the principle on which alteration has been made in the text shall, therefore, be offered to the reader. He is requested, however, to notice that the author believes

unfeignedly the most minute and verbal inspiration of the Scriptures, and could he persuade himself that no portion had undergone any change whatever, he would have been far more glad than he is now, when compelled by the force of the strongest evidence to believe that in parts of Scripture the true text is to be gathered not from the Hebrew, but the ancient translations made from it.

First, then, it is assumed that each book, as it proceeded from the pen of either historian or prophet, was absolutely perfect, for the Spirit of Inspiration was with them all. But the original MSS. could not be transmitted entire to the end of the world, from the decay induced by mere lapse of time, and the various vicissitudes to which the nation of the Jews was subject. It would also naturally happen, that pious individuals would desire to obtain copies of every writing authenticated as sacred. For these reasons copyists were set to multiply MSS. of the whole of the Sacred Volume or of parts of it. But shall we ascribe infallibility to the transcriber—the mere copyist of the words? Shall we suppose that every source of human infirmity was closed while the scribe rewrote the words of the Holy One? To make such supposition were opposed to all probability. In the far more important office of declaring to the people by the lips of the *preacher* the will of the Most High, we see but too evidently, that human infirmity, wilfulness, and ignorance take their part, sometimes suppressing, sometimes overstepping, sometimes, alas! contradicting the solemn message. But we argue hereon not from probability alone, we know from facts the most indisputable, that it has not been so. We can point to the parallel instance of the transmission of the New Testament. If any writing were to be perfect even to the letter, surely this has the best right, and the greatest probability of success. Yet many are aware, that in but one edition of it, thirty thousand various readings were published! And yet, whatever *à priori* arguments could be made use of to prove the incorruptibility of the transmission of the Old Testament, apply with at least *equal* force to the transmission of the New. Was not the Christian transcriber, under the dispensation of the gift of the Spirit, at least equally likely to be kept from error as during the law, before the promise of his aid was given? If the Jew were careful of the oracles of God, would not the Christian be equally so?

We know they were so in general to the utmost extent of their vigilance. Still human infirmity will contribute its quota of errors, and the result is palpable in the vast body of various readings just mentioned.

It must be so. It is the case with every work that antiquity has handed down to us. The multitude of copies, which ensures a great variety of various sections, is, however, not an injury, but of pre-eminent advantage to the text. Where but one copy of an ancient work has been transmitted, parts of it are wholly unintelligible, from the mass of errors that have crept in; and nothing can be effected towards removing them, but in the exercise of conjectural criticism. But where there is a large number of MSS. of any ancient work, there the variety of errors compensate for one another. All will not be wrong in the same place. That which is a faulty passage in one, from the haste, ignorance, or oversight of the transcriber, will most probably be devoid of mistake in another. Hence, as error is various, and truth is but one, the critic has an opportunity of restoring the original in, perhaps, every instance of defacement which the lapse of time, and infirmities of the copyists, have produced. And who, that notices the table of errata at the beginning or end of *printed books*, but must confess that *manuscripts* must have been subjected to far heavier deteriorations?

Now, if these remarks have any weight, they apply with full force to the tradition of the Old Testament. Its transmission for three thousand years ensures the operation of every kind of human infirmity. But, as in the New Testament, our security against mistake arises, not from the perfection of the transcriber, but the diligent collation of MSS. This, therefore, should have been the first, or, at least, a very principal care of our translators. But it was supposed, on the authority of the Jews, that all Hebrew MSS. presented the same text without variation, and therefore that the search would be useless.

We of the present day know that it is not so; though it is indeed true, that the variations discoverable in MSS. are fewer in the Old Testament (in spite of its greater size as a volume) than in the New. Shall we reckon this as an advantage? Far from it. It has arisen, not from the greater care of the transmitters, but from the jealous vigilance of the Jewish rabbies, who have erased, in most

instances, every various reading which could bear witness against their want of critical acumen, and offer a more consistent sense.

Here, then, commences the proof that the Hebrew Old Testament, as at present printed, is not exactly such as it came from the hands of the sacred writers.

This is attested, first, by the authority of MSS. Of these, fourteen hundred and seventy have, either in whole or in part, been collated by Kennicott and De Rossi. These present a variety of various readings; principally, indeed, of little moment, and relating to the spelling of a word; as if several manuscripts should write the word "honour" with a "u," while others might be found to omit that letter. Yet some of the lections obtained by this means are of great moment, restoring an untelligible text, by a slight change in the form of a letter, to its right meaning and consistence with the context. But the MSS. show also what care has been taken by the Jews to destroy the traces of variation from the present Masoretical standard. Rasures are not uncommon, beneath some of which the original word can at times be detected still, and often the erased word presents the true and original sense of the writer. But for this miserable artifice, the Hebrew Scriptures might have been edited almost as free from all stain as the Greek New Testament, which, of all books which antiquity has bestowed on us, is probably the one which is nearest to its original perfection.

But the Hebrew is open to one source of error to which the Greek is far less liable. In Hebrew, many of the letters so strongly resemble each other, that a learner's eye is unable to discover the difference; and we may easily conceive how fruitful a cause of error this must be in MS. writing, when, even in the printed editions, it is sometimes difficult for the practised eye to discover which letter it is intended to represent. This is one chief cause of the difference between the Hebrew and the Greek of the Septuagint; and it is one source of mistake to which Hebrew is subject, beyond, perhaps, any language.

II. This remark introduces to our notice the next proof—the earlier editions of the Hebrew Bible. In many points they differ from the present text, and offer readings far preferable to those exhibited now. This is proof that the MSS. whence they were edited presented variations, as

do those which have descended to the present day. And De Rossi is of opinion, from the non-existence of any MS. beyond a certain degree of antiquity, that the Jewish doctors commanded the destruction of the earlier copies, because of their numerous and great variations from the present text. For it is an important and significant fact, witnessed by Kennicott and De Rossi, *that the older a MS. is, the more does it differ from the Masoretic text.*

III. The same conclusion is obtained from a comparison of Rabbinical writers with the printed text. The Talmuds in quoting passages of Scripture, cite some texts otherwise than as at present printed.

IV. But the principal use of MSS. has been to certify to us the truth and usefulness of the ancient Versions. These are of eminent importance. They have not been in the custody of Jews, and hence opportunity has not been afforded to clip and pare them down to the modern standard. They were made at a very early period, when the text was in a higher degree of purity; and thus present the ancient reading, which, of course, has the greatest pretensions to authenticity.

V. These remarks apply with the greatest force to the translators of the Septuagint. That version is so named from the tradition that it was the production of seventy-two doctors of the Jews, in conformity with the desire of Ptolemy Philadelphus. This king we are informed, as he was founding a magnificent library at Alexandria, desired to obtain copies of all celebrated works, and amongst others, of the sacred books of the Jews, many of whom resided in that city; whose religion therefore, and its sacred records, could not but be known to the inhabitants by report. Ancient history proceeds to relate, that the Jews of Jerusalem, in consideration of the great kindness of Ptolemy to their nation, sent over to Alexandria seventy-two scribes, carrying with them a copy of the Old Testament. They were received, we are told, with great munificence by the king, and an island near the city was allotted them till the work was completed: when both the original and the translation were deposited in the public library.

This story is now generally discredited, perhaps without sufficient grounds; since, though succeeding ages added many fables to the account, the mixture of error ought not

perhaps to be regarded as vitiating the whole. Certainly if this narrative be rejected, we must oppose the constant testimony of all antiquity. Nor does it seem at all easy to comprehend, how else the name of the translation of the LXX., or the Septuagint, should have been universal: nor how the Fathers of the Christian Church should so confidently appeal to the public and well-known exemplar of the version deposited in the Alexandrian library.

Critics, however, of acute mind and deep learning, have advocated the hypothesis, that the translation was made for the Jews of Alexandria, and amongst themselves. For the Jews naturalized there, by continually speaking the language of the country, would, in time, be unable to understand the Hebrew text, or even the Chaldee paraphrase, used by their brethren of Judæa after the captivity in Babylon. Hence it became necessary, they argue, that a translation should be made into the Greek language, with which they were best acquainted. They go on to suppose that this translation did not at first extend beyond the five books of Moses, but that in process of time, one book after another was added. The rendering of the Prophets into Greek, they suppose was not completed till about the time of Antiochus Epiphanes: when, as the Jews were forbidden by that profane and persecuting monarch to read the law in their synagogues, the writings of the Prophets were substituted.

Between these two accounts the reader can make his choice. There is indeed much to militate against the story of the translation by the LXX., as handed down by the ancients: yet perhaps to reject it entirely, is to do violence to a greater body of external testimony than can be surmounted by internal evidence.

But whatever the mode of its origin, the manner of its transmission is well authenticated. It grew into so great repute, not merely in Alexandria, but in the mother country also, that a Greek copy of the Septuagint, it is said, was laid up in most, if not in every synagogue, together with the Hebrew. And, as after the captivity, Hebrew became a learned language, and Greek was far better known, hence copies of the Greek translation were in the hands of far more than the Hebrew original.

One great advantage which this translation possesses above every other is, that it presents us with the Jews'

ideas respecting the doctrines and statements of Scripture, before prejudices against Jesus of Nazareth had warped their minds against the genuine sense of the oracles of God. Up to the time of the preaching of Christianity, the Septuagint was admired and revered, and referred to with almost equal confidence to that which they reposed in the original Hebrew. But when the Gospels were written, when passages were quoted from the Old Testament, as translated by the LXX.; and their unbelief was rebuked by the Christians, who urged them with passages drawn from their own cherished version, the case was altered. Some modes of getting rid of the obnoxious inferences in favour of Jesus of Nazareth, they felt must be adopted. What they were, shall be noticed hereafter.

VI. But another source of proof of variation in the Hebrew from its original text opens itself in the Samaritan Pentateuch. Long before the coming of the Saviour, the Samaritans possessed a copy of the books of Moses, which they greatly revered, and which alone they acknowledged as Divine of all the sacred writings of the Jews. The mutual enmity of these two nations, which we learn from the Gospel, precludes the supposition of any collusion, and presents us with a transcript of the text as it stood in the days of Manasseh, the son of Joiada, who fled to Samaria, being excommunicated by Nehemiah, for his marriage with a daughter of Sanballat. The comparison of their Pentateuch with the Jewish discovers to us the fact, that in very many places the Samaritan has preserved the true reading, where the Hebrew has been corrupted, either wilfully or by carelessness; and shows that the Samaritans (as some of the Jewish doctors do not scruple to affirm) were more careful of the law and its precepts than the Jews. It is also an irrefragable proof of mutual excellence, that the Samaritan Pentateuch in many places confirms the Septuagint, where they differ from the Hebrew text as it now stands; and, since the Septuagint was not taken from the Samaritan Pentateuch, nor, of course, the Samaritan from the Septuagint, their mutual agreement proves that they faithfully represent the original text, as it stood in its ancient state of nearly entire purity. Thus the authority of the Septuagint is confirmed even in those books to which the direct testimony of the Samaritan Pentateuch does not extend.

VII. But another argument of the imperfection of the Hebrew, is found in the grammatical blunders which disfigure it, and which the Jews, and learned men amongst Christians, following their example, have endeavoured to defend as genuine, by employing every figure of grammar to bolster them, or by discovering mysteries concealed beneath their evident erroneousness.* Thus, if we found in our printed English Bibles, "The woman whom thou gavest to be with me, *he* gave me of the tree," we should at once say it was a mistake of the printer, and correct it without further ceremony. Not so the Jews; they religiously retain the blunder! True, in the pointed Hebrew copies, they point it to be read as if it were "she;" but what is this but the confession of a mistake? If, therefore, there be mistakes in points so glaring, shall we refuse to acknowledge that it is in the highest degree probable, that in points less obvious there are errors which need correction? Or shall correction of every description be censured as taking liberties with the Hebrew text? From these, and similar grammatical errors, the Samaritan Pentateuch is free; and discovers to us that Moses wrote not only with the knowledge of grammar, but observance of its rules.

VIII. The other versions confirm the truth which has been thus made probable, and prove that the text has undergone changes since their day. This is clear from the Syriac version, which is extremely literal and exact, and is therefore highly valued by Kennicott and De Rossi. It manifests the fact, that in the copy whence their translation was taken, they read differently from the modern text. They also not unfrequently corroborate the authority of the LXX. by reading as they did, adding another confirmation to our belief of the general accuracy of the Greek translation.

IX. The same conclusion intrudes itself on our notice when comparing the Chaldee paraphrase with the present text. It reveals to us, that in that day the words differed in several material points from those which now occupy their place. This inference receives accession of force, when we learn that the editors of the Chaldee have clipped and pared it in several places, the better to force it into

* Of course it is not meant to include under this remark the joining of אלהים with a singular noun, or any similar case; for herein the Samaritan agrees with the Hebrew, and a mystery is really propounded.

correspondence with the Hebrew; a conclusion which has been proved by Dr. Kennicott, in his dissertation on the present state of the Hebrew text.

X. The same mode of arguing authorizes us to assume that the text has varied even since the days of Jerome. Finding that there were considerable discrepancies between the Greek and the Hebrew, he had recourse to what he called and considered "the Hebrew verity," and made a translation accordingly—a translation which, in many places, carries evidence that the text of his day varied from that of our times, and often agrees more nearly with the LXX. than with the Hebrew.

XI. The absurdities that are found in the present text afford another ground of strong inference against its perfection. When a *son* is made twenty years older than his *father*; when Absalom was sent away from his father's face in the twenty-fifth year of his father's reign, is absent for forty years (as long a time as the whole of David's rule), yet returns while his father is still swaying the sceptre, and four years after organizes a conspiracy, which drives him from the throne; it needs no very acute understanding to discover that there must be a mistake somewhere.

XII. Let, also, the evidence of parallel passages have its due weight. It is familiar to many, that the thirty-sixth and thirty-seventh of Isaiah are the same with the eighteenth and nineteenth of 2 Kings. The minute comparison of these chapters, while it discovers that they agree in the main, yet authorizes us to affirm that neither copy is perfect, but each may be corrected by the other, and by the versions: a conclusion which holds good of other parallel passages.

XIII. The necessity of the sense establishes the like inference. When we read in the Hebrew, "Strip you, make you bare, and gird yourselves upon your loins," it is sufficiently evident, that if the prophet did not mean to contradict himself, some variation from the text as it originally stood must have taken place, and that it was not without reason that our translators supplied the word "sackcloth." When, therefore, in other places, we find words which defy the wit of man to interpret in any tolerable sense, shall we say that the whole is as perfect as it came from the hand of prophet, or shall we confess that it has

suffered by lapse of time, and mistakes of transcribers; and endeavour to heal the wound by applying for a remedy to the various versions made in ancient times? If some would prefer that it should remain in all the glory of its unintelligibility, they must pardon those who are desirous to restore the sense of the prophet. Nor is it, I apprehend, enough to say, with some critics, after combating the difficulties of an intricate passage, that we must leave it as we found it, because then "it will make sense;" for the question is not whether the words will make sense, but whether that was the *original sense*, as bestowed to enlighten man's natural blindness by the revelation of the Most High.

Let those that will, keep to the text which has been shown already not merely to be liable to errors, but also actually disfigured by them; for my own part, I prefer the clear sense of a version; especially where, as is often the case, a slight change of the Hebrew letters (above those of all other languages liable to mistake) will restore a true and consistent meaning.

XIV. Nor has the principle of parallelism yet been adduced as witness. It is well known that the Hebrew poetry of the Scriptures is composed in hemistichs, the second line of which answers to the first, thus,—

"Behold, a king shall reign in righteousness;
And his princes shall rule in judgement."

When, therefore, this principle of structure is offended against, and a sense very different to the former line is given in the latter line of the Hebrew, while a version, or the versions generally, offer in the second line a sense corresponding with the first, this is an additional and satisfactory evidence that the line originally stood otherwise than as it is now found, and as the version in question reads it. The results of the application of this principle will be found in the notes.

XV. Again, another proof arises from the peculiar structure of some of the Psalms. Certain of these compositions are alphabetical acrostics; the first line of every hemistich beginning with each letter of the alphabet in its turn. In such a composition, if one of the letters and its hemistich were wanting, we should say that it was presumptive proof that that letter and its verse had been omitted. This would be the *prima facie* presumption.

But that presumption would be increased to moral certainty, if we found that the ancient versions did supply in this place another verse, and that the first letter of its first word, when turned into Hebrew, supplied the lost letter and its hemistich. Still more confident should we be if a Hebrew MS. exhibited the verse. But such is the case with the hundred and forty-fifth Psalm. The hemistich commencing with the letter Nun is wanting. But the lost verse is found in the LXX., Vulg., Syr., Ar., and Ethiopic, and one Hebrew MS. The proof of its omission from its original position is complete, and Dr. Boothroyd has restored it between brackets into his edition of the Hebrew Bible.

XVI. But there is one topic which yet demands discussion, as being the most important of all—the apostolical quotations of the New Testament. On this point take the words of that eminent scholar and critic, Dr. Kennicott:—“Those writers who have held this (the Hebrew text) to be perfect have never been able, and, I apprehend, never will be able, to vindicate the apostolical quotations. Passages quoted from the sacred Jewish writers by inspired men, must have been quoted agreeably to the sense of the Hebrew text. But such quotations do not agree in sense with the *printed* Hebrew text. Therefore some alterations have happened either in the Greek text of the New Testament, or in the Hebrew text of the Old.” Which alternative shall we choose? Shall we adopt that of the infidel Collins, and say, the Old Testament is delivered to us uninjured and uncorrupt: therefore, whenever the passages quoted in the New Testament differ from the same as found in the Old, we must conclude that the Christian writers garbled and forged them to suit their purpose? How is the inference to be escaped or resisted on this hypothesis? The Greek text of the New Testament is settled beyond dispute by the multitude of its uninjured, public, well-authenticated MSS., derived from every quarter, and the words of the Evangelists, as found now, are, almost without a single exception, the same as when they first wrote them. We cannot, therefore, lay the fault on variations in the Greek text.

It must be observed, also, in order to feel the full weight of the objection, that the Evangelists' citations are, in every case wherein they differ from the Hebrew, *more favourable* to their side of the argument than the verses as now found

in the Jewish Scriptures. If, therefore, they did not quote them exactly as they were of old, *they were dishonest*; for to serve their purpose they altered the citations to suborn them as witnesses on their side. Believe it who can! Surely in every case in which it is a question whether on the one hand the Evangelists, inspired by the Spirit of truth, or the Jews on the other hand were the forgers, no Christian can for a moment hesitate to denounce the Jew of old as false and felonious to his trust.

XVII. But this is the mere *prima facie* presumption; which, though it were of itself enough to settle the question, we proceed to corroborate. Evidence is now to be adduced, proving that the Jews have wilfully corrupted the oracles of God. The first, as being most notorious, and admitted on all hands, is the fact, that from a superstitious dread, the later Jews have altered the name of God, as found in the Scriptures, from Jehovah to Adonai, in very many places. But perhaps it may be said, that this very superstition proves their high veneration for God. We answer, that it appears a singular way of expressing veneration for the oracles of the Most High to tamper with them in the smallest part; and that he who indeed “trembled at the word” of Jehovah, would not have dared to move a sacrilegious hand against one jot or tittle of the sacred volume, and especially the sacred name of God.

But the charges are of a still heavier character: the corruption just noticed entailed no alteration of the sense. We have to show that there has been a tampering with the meaning of the oracles of God. St. Paul, writing to the Galatians, has these words: “For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in *all* things that are written in the book of the law to do them.” On this his argument turns, which is to the effect that the least instance of disobedience vitiates the whole of human righteousness, and denounces the curse. The word “*all*,” therefore, is of absolute necessity to the argument. But, on turning to the Hebrew of Deuteronomy xxvii. 26 (the passage referred to), the word “all” is not to be found. What shall we say then? that the apostle was an inconsequential reasoner, and that his argument even on the very fundamental question of justification, is to go for nothing; or that the Jews, finding

themselves universally condemned and guilty in the sight of God by the testimony of the very books of Moses on whom they rested so much, obliterated the word that brought such fearful evidence? The proof that the word in question formed a part of the verse, is clear and satisfactory. It is found in *every copy of the Samaritan Pentateuch*; and in the Septuagint, the Jews' own translation! But let the impeachment be further made by Jerome, a great favourer of the "Hebrew verity," and the Jews' faithfulness! "It is my custom, as often as any passage is quoted by the apostles from the Old Testament, to refer to the original books, and to note diligently how they are written in their original places. I found, therefore, in Deuteronomy the passage before us thus translated by the LXX., 'Cursed is every one that continueth not in *all* the words of this book.' Whence it is doubtful whether the LXX. added the words, 'every one' and 'in all,' or whether it was so in the old Hebrew text and afterwards ERASED by the Jews. But the matter itself urges me to this suspicion; because the words 'every one' and 'in all,' are necessary to the sense, for proof of the position, that whosoever is of the works of the law is under the curse. The apostle, a man skilled in Hebrew and very learned in the law, would never have brought it forward unless it had been found in the Hebrew text. Wherefore, on turning to the Samaritan copies of the law, I found כָּל (which is translated 'all,' and 'in all,') thus written agreeably with the Septuagint. *In vain, therefore, have the Jews EXPUNGED that word, lest they should seem to be under the curse, if they could not fulfil all things that are written:* since the older literature of both nations testify that the word was there written."

XVIII. But they shall themselves confess their corruption of Scripture. In Judges xviii. 30, we read of the men of Dan setting up a graven image, and that the priest was (as we find it now in our Bibles) "Jonathan, the son of Gershom, the son of Manasseh." On this the Jews observe, that Jonathan, or rather Gershom, was called the "son of Manasseh" from his resemblance in idolatry to that wicked king. So that a man receives his name from one who does not live till many hundred years after, and *that* because of a resemblance in crime. This is a Jewish bull with a witness. Moreover Gershom is the man who

is chiefly stigmatized as the son or *imitator* of Manasseh, while he was innocent of the crime! But who was Gershom? The Scripture informs us, Exodus ii. 21, 22, "And *Moses* was content to dwell with the man: and he gave *Moses* Zipporah his daughter, And she bare him a son, and he called his name GERSHOM: for he said, I have been a stranger in a strange land." It is clear, therefore, that for *Manasseh* we ought to restore *Moses*. So does the Vulgate now read, Gersam filii Moysi: so did St. Jerome. We are informed also, that some copies of the Septuagint had the same word, and it is found thus written in the works of Theodoret. And on referring to Holmes's collation of the Septuagint, it appears that "*Moses*," instead of *Manasseh*, is read by seventeen MSS. and the Catena Nicomedia. The only difference between the two words in the Hebrew is the insertion of the letter Nun; and this very letter bears evidence of the forgery. Sometimes it is larger than the rest, sometimes suspended above the line, all betokening that foul play has been used to insert it there. And why? Lest it should derogate from the honour of Moses that his grandson was an idolatrous priest! Hear the testimony of a doctor of their own, Rabbi Solomon Jarchi: "The letter Nun was written that *for the sake of the honour of Moses the name might be altered*; and, in truth, the letter was suspended to show that it was not *Manasseh* but *Moses*." (Talmud Bava Bathra, fol. 109, b.) Who shall defend them when they plead guilty themselves?

Another memorable example of their corruption of Scripture, is one fixed on them by Dr. Kennicott, in a point in which it was for a long while, by all biblical critics, supposed that the forgery lay on the side of the Samaritans: and that therefore it impeached to a serious, if not fatal extent, the authenticity of their Pentateuch. The passage in question is Deut. xxvii. 5, where a command is given to set up certain stones, and an altar, as the Hebrew text says, "in Mount *Ebal*;" but as the Samaritan Pentateuch states, "in Mount *Gerizim*." Here is flat contradiction, and proves corruption in one or the other. Whose then is the forgery? Let us briefly view the evidence against the Jews.

About a thousand years after the time alluded to in Deuteronomy, the Samaritans built a temple on Mount

Gerizim; in which they endeavoured to vie with the temple of Jerusalem in splendour and strict observance of the offerings of the law. This act increased to a dreadful height the enmity between the Jews and the Samaritans; the former of whom heavily cursed, and thought to excommunicate them from the resurrection of the just, by their anathemas. Nor had this bitterness ceased in the Saviour's day: as we learn from the speech of the woman of Samaria, and from the taunts which the Jews cast upon the Saviour, that he was "a Samaritan (or Cuthean) and had a devil," the one, being in their opinion, as great a reproach as the other.

There was therefore a motive quite sufficiently strong in the hatred of the Jews to tempt them to degrade, as far as possible, *Gerizim*, the rival mount of Samaria.

But this question cannot be decided as usual by the versions: for they were made so long after the corruption before us, as to have no weight: the Septuagint itself being but about 285 years before Christ, while this occurred 400 B.C. Moreover the Septuagint was the work of Jews, therefore of course it would espouse the cause of the Jew. But against the authority of this translation an equal authority may be set: the Samaritan and Arabic versions of the Samaritan Pentateuch read *Gerizim*, as does their original text.

But the internal evidence is satisfactory.

The children of Israel were commanded, when they came into the promised land, to rehearse all the blessings and cursings of the law, on Mounts *Gerizim* and *Ebal*; six tribes standing on the one mountain, and six on the other. At the foot of Mount *Gerizim*, was the town of *Shechem*, and the one mount was only a furlong distant from the other, one standing northward, the other southward. Now the Jewish copy of the Scriptures twice acknowledges, that the *blessing* was to be placed on *Mount Gerizim*, and the *curse* on *Mount Ebal*. (Deut. xi. 29.) But on the mount where the law and the altar were placed, were to be offered burnt offerings and peace offerings—burnt offerings in token of thanks for the past: peace offerings as interceding for God's mercies in future. Can we then believe that any offering to God would be commanded in a place which he had himself laid under a curse? Especially offerings of thanksgiving and intercession! Surely to come up with

acceptance on the altar of God, the place of thanks for the past and petition for the future, must be the mount of blessing, Mount Gerizim.

It is also a very probable conclusion that where Joshua their leader was, there would also the altar and the law be placed. Now the twelve tribes were thus arranged: "These shall stand on Mount Gerizim to bless the people, when ye are come over Jordan: Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin: and these shall stand upon Mount Ebal to curse; Reuben, and Gad, and Asher, and Zebulun, and Dan, and Naphtali." But Joshua was of the tribe of Ephraim or Joseph, therefore he stood on Mount Gerizim; therefore, it is probable again that the altar and law were there.

But now for the most decisive internal evidence. The only persons qualified to offer sacrifices were those of the tribe of Levi: therefore, where they were, the altar must have been. But the Levites were on Mount Gerizim; therefore the altar was there. It is true some of the Levites were to answer to the curses; but this is meant of the small body of Levites who were with the ark in the gorge between the two hills: and the command of God had been infringed had any of the tribe of Levi been on Mount Ebal: while we may be confident that they would, from the principles of human nature, keep fast hold of the command which assigned them the more honourable position on the mount of blessing.

But again external evidence adds its weight. The Samaritans, when seeking some spot which should be a worthy rival for its celebrity to the temple of Jerusalem, would certainly be likely to choose some place blessed of God. That they selected Gerizim, when Ebal was equally open to their choice, is proof presumptive that Gerizim was the place where were the altar of peace offerings, and the tables of the law. For this would exalt its sanctity to some degree of competition with Mount Moriah.

The situation and aspect of the two mountains confirm strongly the supposition. Ebal, exposed to the full blaze of the sun, is dry, stony, and barren; Gerizim, shaded by its position, is fruitful, and adorned with trees; whence the reason that the one was selected as the place of the curse, and the other of the blessing; as each carried, in a degree, the very symbols of the benediction and malediction of God

to the very eye. Can we conceive that this arrangement would have been lightly reversed?

Moreover, Mount Gerizim had by tradition, whether well or ill founded, another honour. It was supposed to be the place of Abraham's offering up his son: and though this was a mistake, yet the tradition would be another reason for their fixing on this mount as the place of their temple.

We are further informed by history, that the question of the comparative merits of the temple on Gerizim and that of Jerusalem, was brought before Ptolemy Philometor. The advocates of each party professed a willingness to be put to death if their claims should be found inferior in dignity, and each proposed to refer to the law. This, therefore, if ever, was the time for the Jews to have exposed the forgery of the Samaritans in writing Gerizim for Ebal. Let them only prove this by ancient copies of the Law, and the honours of Gerizim would be no more, while their opponents would be covered with infamy. But they attempt no such thing. For any thing that appears the Samaritan advocates were not permitted to plead, but put to death unheard: and certainly to so prejudiced a judge, any slight or even attempted proof of the Samaritan corruption of the Scriptures would have been listened to with favour, had they any to allege. Nor do the older Jews ever accuse the Samaritans of corrupting the Scriptures.

Again, if we may give credit to the Samaritan Pentateuch (and we have seen how in other parts it is corroborated), we shall discover a strongly confirmatory argument in their favour. In the twentieth chapter of Exodus, after the tenth commandment, is found in the Samaritan Pentateuch, a command of God, that when they came into Canaan they should build an altar, and engrave the tables of the law on stones; both of which were to be set on Mount Gerizim. The same commands are repeated in the twenty-seventh Deuteronomy, where occur the words, "And thou shalt write upon the stones all the words of this law very plainly." Dr. Kennicott has shown from independent reasons, that by the expression, "the words of this law," is signified the ten commandments; and thus the weight of that probability is to be added in favour of the Samaritans, who, as we have seen, testify that it was the command of God that these ten commandments should

be written, and placed on Mount Gerizim. Now this repetition of commands, and reference to former statements is very frequent in the law of Moses; and (which is of considerable weight) the curses denounced were all instituted with a view of strongly enforcing the Decalogue, as they embrace offences against both tables. Confirmatory of this belief is the fact, that in an ancient Syriac MS. copied from the Hebrew, a vacant space is left in this place, answering to the five verses omitted.

Lastly, Joshua, though his own city was Timnath Serah, is yet found at Shechem (which we have seen is at the foot of Gerizim), when he gathers all Israel together to give them his final charge. Wherefore this change of abode but to bring to their mind their former covenant at Gerizim? And what should the "sanctuary" spoken of on that occasion (Joshua xxiv. 26) be, but the altar and the law, set up on occasion of this great national worship on Gerizim?

It appears therefore highly probable that the Jews omitted this passage of the twentieth chapter of Exodus to make themselves consistent with themselves; as the latter passage, if retained, was enough to convict them of corruption. Thus one crime drew on another; and they who altered in one place, must omit in another, to make all things secure.

But two more examples of this nefarious sacrilege shall be given. One is the celebrated passage, Isaiah xix. 18, "One of them shall be called the city of *destruction*," as our translation gives it. Here the versions read differently; some the "city of the sun;" others the "city of righteousness," as the LXX. Critics in general are inclined to suppose that the true reading is, the "city of the sun;" because this text was quoted in support of his design of raising a temple in Egypt by Onias, son of the high-priest of that name, when driven from his country, he erected a temple in the name of Heliopolis, in imitation of that at Jerusalem. But the Jews of Judæa, enraged at the attempt to build a rival temple, altered the name, by the trifling change of one letter, from signifying "the sun," to "destruction." Internal evidence proves that the name could not have been originally the "city of destruction," for it occurs in the midst of a description of unbounded and unmixed blessedness; when all Egypt shall have submitted itself to

Jehovah, and every trace of destruction and the curse have vanished from the land. So powerful is the evidence against the Jews in this instance, that their most sturdy champions have confessed that it seems but too probable that they have altered the word in question. Thus Dr. Henderson, in his note on the place, observes, "The present is one of the only two passages in the Hebrew Bible, in which Eichhorn is inclined to admit that the Jews have been guilty of wilful corruption; and certainly there is ground to suspect that it has been tampered with in support of party prejudice."

The last instance that shall be adduced, is verse 10 of Psalm xvi. Two apostles cite this text in arguing the Messiahship of Jesus with the Jews; St. Peter in the second chapter of the Acts, St. Paul in the thirteenth. Both quote David as saying, "Thou wilt not suffer thine *Holy One* to see corruption;" and so have our translators, relying on the authority of these inspired men, given it. But had they trusted to the Hebrew printed copies, they must have rendered it, "Thou wilt not suffer thy *saints* (or holy ones) to see corruption." It is evident, therefore, that the Jews, bearing especial hatred against that which was the cause of the conversion of so many of their unbelieving nation, and hating the light it reflected on Jesus of Nazareth, have altered the word to make it square with their views. For who could believe that men inspired by the Holy Ghost would misquote in their favour a text which did not apply? How much less could we imagine that the Jews, that nation so hard to be convinced, should be converted by an argument raised on this passage, when it was in their copies of the Scripture written "*Holy Ones*," and not "*Holy One*?" But the Jews had rather make God's word guilty of falsehood in declaring that his saints shall not see corruption, than believe in Jesus as the Christ.

To this must be added the evidence of their own earlier copies, very many of which read "thy *Holy One*," as do also the LXX. and Vulgate.

XIX. Lastly, They are accused of altering and erasing passages by the earlier Fathers of the Church. This it will be seen is their impeachment by Justin Martyr in another part of the work; while Jerome's accusation has been cited above. In another place, also, he supposes that

the Jews omitted the names of four cities, though found in the LXX. and the other versions, because the hated word Bethlehem-Ephratah, the birth-place of the Saviour, was found among them. Tertullian urges the same accusation, "It may now seem that these were therefore rejected as are other passages that savour of Christ. Nor in truth is this to be wondered at, that *they* receive not the Scriptures that speak of him, when they refused to receive himself whilst present with them." (De Cult. Fem. lib. ii., c. 3.) And Origen, "They made no scruple to suppress and to take away privately out of the Hebrew such passages as contained reflections against themselves." (Resp. ad Afric., p. 234.) Irenæus testifies that the Jews declared, that "had they known that the Christians would have arisen, and made use of such testimonies derived from the Scriptures, they would not have hesitated to burn their own Scriptures." What wonder, then, that they only corrupted them?

In another place Origen and Jerome bear blended testimony. "As it is hard for any one to confess himself guilty, so is it with the Jews, who have corrupted some of their copies: also in this place (Jer. xvii. 1), instead of the 'sin of *Judah*,' they have written '*their* sin.'" (Jer. Hom. xvii., p. 157.)

But the errors in the present printed Hebrew, arising from mistakes of transcribers, are more numerous by far, and obscure the general sense to a greater extent than wilful corruptions. They are of various kinds, transposition, omission, mistake, variation, addition of *letters*; and the same thing has happened with regard to words. Another source of mistake is the mode in which ancient MSS. are transcribed; the letters are written close beside each other without distinction of syllables and words: hence errors have arisen from the faulty division of the letters of a word; as if we should read "man's laughter," for "man-slaughter."

Of transposition of letters, Dr. Kennicott gives an appropriate instance. "Should we not think," he observes, "that it was a mistake of the printer if in some History of England we should read first that the Duke of Marlborough was buried at *Blenheim*, near Woodstock, and a little after should read that he was buried at *Blenmeih*, near Wood-

stock? The same mistake by transposition of the letters has occurred in the history of Joshua, and we read first that Israel 'buried him in the border of his inheritance in Timnath-*serah*, which is in Mount Ephraim' (Josh. xxiv. 30), and a little afterwards, 'they buried him in the border of his inheritance in Timnath-*heres*, in the Mount of Ephraim.' (Judg. ii. 9.) (Here סֵרַח transposed becomes חֵרֶס.)

Of evident grammatical blunders take the following examples from Dr. Kennicott's "Dissertation on the State of the printed Hebrew Text." "Should we not all agree, that some transcriber or printer had mistook, if we were to read in Cæsar's Commentaries the following verbs, each referring itself to the same nominative case plural. 'Et ascenderunt, et exploraverunt, et venit et venerunt, et exsiderunt et reversisunt.' Yet similar exactly is the mistake in the Hebrew of Numb. xiii. 22."

Again he remarks on Gen. xx. 5, "In the printed editions two of the three feminine nouns have been most absurdly changed into masculine. So that the preceding words if closely, or rather if truly translated, contain the following expostulation of Abimelech on account of Sarah. 'Said HE not to me, HE is my *sister*? And SHE, even HE, said, HE is my brother?' And is this the boasted integrity of Jewish transcribers? I should humbly presume, that this single specimen, read seriously but twice over, is sufficient to convince even the most obstinately prejudiced, that every Hebrew letter is not printed as it was writ originally."

The retention of these grammatical errors admits of no excuse. But what, therefore, shall we think of the wisdom of the critics who settled the present text?

This is a point which demands further notice. The question naturally arises, on what basis was the present text laid? The Jews inform us that the Hebrew books having undergone the corruptions and variations inseparable from MS. transmission, Ezra and the members of the great synagogue, among whom were the prophets Haggai, Zechariah, and Malachi, re-edited the Sacred Volume, after purging it of its errors. But if mistakes crept in during and before the time of Ezra, were they less likely to happen since his day? The Jews confess by their deeds

the contrary. In the fifth century arose the Masorah, or "tradition," the intention of which was to correct the MSS. of that day; and *correction* supposes *corruption*.

It was on this authority of the Masorah that Rabbi ben Chaim rested when he applied himself to the editing the text of the sacred volume. His preface is given by Dr. Kennicott, and it contains evidence of great importance to the present question. He supposed, with the Jews in general, that the Masorah was given by authority of the members of the great synagogue, yet he discovered that it was itself not infallible. In several places it contradicted itself, in others the Talmud. To this let us add, that he found many of his own nation who disputed its usefulness. It was confused and perplexed beyond measure, as he confesses. He observed, again, that copies varied from each other, and that some were more worthy of credit than others. The Keri (or marginal annotations at the side of the copies, answering to our tables of errata in printed books), differed in different copies; nor were all the doctors agreed as to the nature of the Keri, some regarding them as explanations of difficult words in the text, others as various readings better than those in the text, or at least equal in value. The Keri, the Jews suppose, is derived from the edition of Ezra; though it is quite clear, that an inspired censor of the text would not have admitted various readings. Nor can they be considered in many cases as explanations of difficult words in the text; for how can the word "to him" (לֵּי) be considered an explanation of the *difficult* word "not" (לֹא)? Yet fifteen instances of this very mistake occur in the Scriptures by the confession of the Masorah!

Ben Chaim admits also that the Hebrew MSS. were written by ignorant and unlearned men, and as the demand for beautiful writing and perfection in the transcript was great, the scribe did not erase his blunders, lest they should deface the appearance, and thus hinder the sale of his copy. We find, moreover, that they appear to have been guided in their selection of various readings by the majority of the copies, rather than by other and paramount critical considerations. One of their own writers confesses the existence of mistakes, and acknowledges that after Ezra's corrections errors crept in, "corrected by succeeding writers as accurately as they were able."

What wonder, therefore, that the present text should contain errors, when so many difficulties besieged the editor, and he took for his guide the confessedly perplexed, varying, self-contradictory Masorah? Of its accuracy we may form some notion by its reckoning the letters of Scripture at 815,280, whereas the calculation of Dr. Sharpe, which is confirmed by Meyer Cohen, and a Spanish MS., states that this sum falls short of the truth by 352,000!

To sum up the whole, if the variations of Hebrew MSS. and printed editions of the Masorah, the Talmud, the Samaritan Pentateuch, the Versions, the Keri, the parallel places, the New Testament quotations, the parallelism of the lines, the grammatical blunders, the absurdities, the assertions of the early fathers, do not, by their combined authority, force men to admit that the present text is not as it originally came from the writers' hands, it may be justly concluded that they are insensible to the clearest evidence, and must be left to enjoy their delusion.

But if there be these mistakes, and we confess them, will not such confession be of serious injury to religion? By no means: the existence of these mistakes has served for ground of objection in several instances against the Scripture. How should it injure religion to confess that a scribe made mistakes? We have in our hands the means of rectifying them and of restoring the Hebrew nearly to its state of original purity. The chief means of effecting this is the aid of the various ancient versions, and supreme amongst these stands the Septuagint, which has been greatly followed in the author's version.

The reasons which induced him to give it this place of authority, are principally the following. It accords much more nearly than the Hebrew with the quotations of the evangelists. It is, indeed, generally imagined that our Lord and his apostles sometimes quoted from the Hebrew, sometimes from the Greek, and sometimes from neither. But this hypothesis has rested on the supposition of the perfection of the Hebrew text as we have it at present, a conclusion the precariousness of which has been already disclosed. It would be far nearer the truth to assume, that whenever the writers assure us that they were quoting from any book of Scripture, their citations did exactly and literally correspond with the text as it then stood. For

how could it be with truth asserted that they were the words of Isaiah when Isaiah had never written them? And since misquotation, with a view of supporting the writer's sentiments, is always decried as highly dishonourable, shall we conceive *evangelists* to have made use of it? Take the opinion of Dr. Henry Owen. "The *Jews had an end to serve* by adulterating their copies. The *evangelists* had no other concern but fairly to represent the dispensations of heaven; to the truth of whose representations, the providence of God, and the experience of the world for above seventeen centuries, have borne visible and incontrovertible testimony." And again, "The most signal differences (between the quotations and the text) are evidently owing to the *incorrectness* of the *Hebrew* and *Greek* texts, and not the *mistakes* and misconstructions of the Gospel writers."

But it is capable of direct proof in more instances than is imagined, that the evangelists quoted *verbatim et literatim*. Many passages which disagree with the Greek of the Vatican edition, agree exactly with the Alexandrian. The magnificent collation of the MSS. of the Septuagint enables us to extend this proof much farther. By the vast number of various readings thence elicited, we are able to show that the sacred writers quoted exactly as the correcter manuscripts of those days read. The results of an investigation conducted with this view are as follows. Of about one hundred and sixty-four passages expressly quoted in the New Testament from the Old, fifty-five places agree with the texts of both Septuagint and the Hebrew. Where they differ, the Hebrew is right in eighteen places, where the Septuagint is corrupt. But the Greek of either the Vatican or Alexandrian MSS. is right, where the Hebrew is faulty, in *thirty-three* places. And when the various readings brought to light by Holmes, from the other MSS. of the Septuagint and the quotations of the fathers, are taken into the account, the number of passages of the sacred writers agreeing with the Greek is one hundred and thirty-two! Five of the remainder are correct except in some minute point not varying the sense. Fourteen more are brought nearer to the apostolical quotations by the various readings: so that we may conclude that if we possessed the original and exactly authentic copies of the Septuagint and the Hebrew, they would all agree.

It must be noticed again, that the Septuagint translation was made before the Jewish nation were warped by prejudice against Jesus of Nazareth, and before they attempted to corrupt the passages which were adduced to prove his Messiahship. Nor was the Greek so susceptible of corruption by the Jews as the Hebrew. Hebrew copies were few, and the language was unknown save to the learned. Hence the Jews first corrupted their Hebrew copies, and and then when pressed by the Greek, asserted that it was not so in the original Hebrew. But as copies of the Greek interpreters were disseminated everywhere, it was far more difficult to alter that version: and the consequence is, as we have seen, that the Greek has retained a greater number of passages in accordance with the evangelical, that is, the old and genuine text. In one passage quoted by St. Paul (Heb. i. 6), the LXX. have retained the passage, while in the Hebrew it has been omitted, either from negligence or wilfulness. Another instance is noticed by Jerome. He had, it appears, asserted the superiority of the Hebrew over the Septuagint. Against this his friend justly objected the apostolical quotations, especially that of Rom. iii. 10—18; for here (the citation being from the fourteenth Psalm) the Hebrew *omits the five verses beginning with verse thirteen, which the Greek exhibits exactly in the order and in the words which are quoted by St. Paul*. To this striking evidence of omission on the part of the Hebrew, Jerome can only reply, that the same sense is found in other passages scattered up and down the Bible. But here are the apostle's very words in one continuous passage. Judge, then, which is in the right!

The mistakes of the Septuagint (and mistakes and defects it certainly has) are in very many instances corrected, and its omissions supplied, by the various readings adduced by Holmes and Parsons, so that from their labours an edition could be compiled nearly as correct as when put forth by the first translators.

It presents to us in very many places a picture of the ancient Hebrew text; and if we value the various readings of ancient Hebrew manuscripts, why should we not value the readings presented by the Septuagint, whose antiquity far exceeds that of the earliest manuscript now in our possession? The most ancient manuscript does not date beyond the *eighth century after Christ*, while the Septuagint

belongs to the *third century before Christ*. Whatever changes, therefore, time has made in the Hebrew, the Septuagint shows us the text as it stood in that earlier age of its far greater purity. To alter, therefore, the present text to the Septuagint, if it be done with due evidence and caution, is not to “take liberties” with the Hebrew text, but to *restore* its ancient truth.

That the translation was made in the first instance with fidelity, we might gather *à priori* from the general carefulness of the more ancient Jews for the oracles of God. But we are also informed that the translation was compared with the Hebrew, and being found correct, a curse was denounced on all who should attempt to alter it. Nor is it, surely, making too large an assumption to suppose, that their translation agreed with the Hebrew of that day, to the full as exactly as our English translation does with the Hebrew of the present day. For the translators were better acquainted with both the signification of the Hebrew and the Greek, when they daily conversed in one of these languages, and when the other had not long ceased to be a living language. On this point Morinus observes, “That those doctors of the Jews made their translation in accordance with the Hebrew text, is manifest. This is the opinion of Philo-Judæus, Josephus, the Talmudists, and of all the Jews.” Morin. Exer. Bibl. i., Ex. ix. cap. i.

It was this accuracy and faithfulness which led the Jews so greatly to value the Greek version, some of whom even equalled it in authority to the original Hebrew; while they only rejected its authority, after the Saviour’s life and death had shown that his claims were too clearly re-echoed from its pages. But this circumstance, which excited the enmity of the Jews, justly endeared it to the Christian, and it was read and commented on as Scripture by the fathers of the Church. Hence, without a reference to it their comments would be unintelligible, and the reader of the present work will be able to judge whether their interpretations, founded on the Septuagint, are not clearer and more consistent than modern comments based on the corrupted Hebrew. Is then the modern scornful rejection of the Septuagint wise? Is it too extravagant to ask, that where its reading gives clearness to obscurity, sense to

unintelligibility, and brings a passage into accordance with the tenor of prophecy, there it should be preferred? Is it too much to request a place here and there in the text for a translation that is authorized by inspired writers, and which for several ages swayed the Christian world without a rival?

Tried by every test that can be proposed, it maintains its ground; of especial weight is it that it is supported by the Samaritan Pentateuch where it differs from the Hebrew; for this concurrence of two independent, or we might say, hostile authorities, strongly authenticates each, and proves that they nearer resembled the original text of Scripture than does the modern Hebrew. Nor is it confirmed by the Samaritan Pentateuch alone; the various versions and the history of Josephus support its readings against those of the present text in very many cases.

Lastly, it may be added, that the Church of England has recognized its authority, as is shown by several lections which the Prayer-book version of the Psalms has adopted, of which one instance will suffice for the present notice. In Psalm lxxiii. 27, where the Bible translation has only, "that I may declare all thy works," the Prayer-book Psalter adds, "in the gate of the daughter of Zion," upon the authority of that translation.

The Rev. T. H. Horne has also justly spoken of its value in his work on the Scriptures. "The great authority which it formerly enjoyed, certainly gives it a claim to a higher degree of consideration. It was executed long before the Jews were prejudiced against Jesus Christ as their Messiah, and it was the means of preparing the world at large for his appearance, by making known the types and prophecies concerning him. With all its faults and imperfections, therefore, this version is of more use in correcting the Hebrew text than any that is extant; because its authors had better opportunities of knowing the propriety and extent of the Hebrew than we can possibly have at this distance of time. The Septuagint, likewise, being written in the same dialect as the New Testament, (the formation of whose style was influenced by it), it becomes a very important source of interpretation; for not only does it frequently serve to determine the genuine reading, but also to ascertain the meaning of particular

idiomatic expressions and passages in the New Testament, the true import of which could not be known but from their use in the Septuagint." (Horne's Introd., vol. ii., p. 215.)

But let not any think that the variations which have been discovered in the Hebrew text unsettle our faith. They affect it no more than the 30,000, or 150,000 variations of the Greek text of the New Testament affect our views of that sacred volume. Hear the words of the eminent Bentley:—"It is fact undeniable, that the sacred books have suffered no more alterations than common and classic authors, and have no more variations than what must necessarily have happened from the nature of things. And it has been the common sense of men of letters, that numbers of manuscripts *do not make a text precarious, but are useful, nay, even necessary to its establishment and certainty.*" While Dr. Kennicott adopted as the motto for his collation of Hebrew manuscripts, "Do we then make void the law? Nay, but we *establish* the law."

It should be remarked, in conclusion, that the defects which have been observed in the Hebrew, relate almost exclusively to its poetical parts, there being but few variations of importance in its prosaic historical portions. Next, that its faults are in general susceptible of an easy remedy. If any should ask, how? let us reply by an example or two.

In Gen. iv. 8, we read, "And Cain talked with Abel his brother: and it came to pass, that when they were in the field, that Cain rose up against Abel his brother, and slew him." Now, the word here translated "talked" is properly "said," and is so translated times without number; but the translators perceived that this would show a defect: "And Cain *said* unto Abel his brother;" but *what he said* is not mentioned; therefore they adopted the words "talked with" to cover the deficiency. Moreover, the Jews confess that something is here wanting, and a space is left, importing that some words have fallen from the text, while the Masora itself acknowledges that there are twenty-eight defective verses. How then is this omission to be supplied? On turning to the Samaritan Pentateuch we read, "And Cain said unto Abel his brother, *Let us go into the field.*" So reads the Septuagint, the Syriac, the Latin, and the Targums of Jerusalem and Johnathan. We have also corroborative internal evidence, "Let us go into the

field," not only fills up the blank, but corresponds with the next declaration, "*And it came to pass that while they were in the field,* Cain rose up against Abel his brother and slew him;" while it is highly probable, that Cain in thus drawing away his brother from their respective altars and offerings into the field, was influenced by the dread of committing murder under the more immediate eye and presence of God; and by the vain hope, that at a distance from the place of their worship, God neither could or would regard.

One more instance will suffice. In our authorized version we read,

"The ox knoweth his owner,
And the ass his master's crib;
But Israel doth not know.—
My people doth not consider."

In this passage Bishop Lowth perceived that something was wanting, and arguing acutely from the Septuagint translation, discovered that the exact word which had been lost, was אֲרִרִי or "me." This is proved by its being found in the LXX. Syr. Ag. Theod. Vulg. and Old Italic. It is vouched for by the principle of parallelism; the ox knoweth—his owner; the ass—his master's crib. The parallel requires, therefore, that it should be said of Israel, that they were ignorant of some person ruling them as the owner, his ox; and the master, his ass; and this the versions show, that the text ran originally, 'Israel doth not know—ME.'

This evidence is further corroborated by the parallel passages of Jeremiah ix. 6, 24; xxii. 16; xxiv. 7, where the same Hebrew word is found in the same connexion.

By these various means is the passage restored, and the addition authenticated, and this may suffice to convey to the general reader an idea of the principles on which alterations have been made in the present version.

We will conclude with the remarkable testimony of a learned and candid author in favour of the Septuagint.* His witness is the more valuable as it was derived from a practical research: for he went through the whole book of the Psalms, collating every passage of the Hebrew with the Greek. "I proceeded upon a belief that the Septuagint translators were anxious to be strictly faithful,

* Reeves on the Psalms.

and were fully competent by their knowledge of both languages to execute their design, and, therefore, that where any remarkable discordance appeared which was not reconcileable by the difference of idiom in the two languages, it must be owing to some change in one of the texts. *In all these cases I have found myself obliged to suppose such change to have been in the Hebrew and not in the Greek.* When I perceived that no possible change in the Greek could make it speak the sense of the Hebrew; but that if the Hebrew were altered either in its pointing or in some similar letter, or if a word were divided into two, or if a word were taken in a Chaldee sense instead of a Hebrew one; if, I say, I found that some or all of these conjectural readings would entirely cure the variance, and reconcile the two texts, it appeared to me a fair conclusion, that the translators actually so read in the copy upon which they worked.”—P. 29.

He notices the “scrupulous adherence to the Hebrew phraseology” manifested by the LXX., and declares, that “where the marks of authenticity, and the capacity to testify what they purport to declare, are so very different as they are in these two witnesses (the Hebrew and the Greek texts), *we cannot hesitate in giving a preference to that which seems to have the highest pretensions to credit; and that is the Greek.*”—P. 31.

This testimony is the more weighty because the author was a punctist, zealous for the honour of the Masorah and the school of Tiberias: but candour compelled him to this statement. His summing up of the argument is in the same strain: “This inquiry may be considered as a matter of evidence; the Septuagint delivered down to us by the Greeks, and the Hebrew by the Masorites, are two witnesses of the canon of Scripture, which was closed by Ezra, and the men of the great synagogue, and repositied in the temple for the use of the Jewish nation. Upon this the Greek witness can testify as far back as 277 years before Christ, in a language that is full and plain in its wording, distinct and durable in its manner of writing. The Hebrew is deficient in these qualities, both of wording and writing, and testifies as low down as 500 or 600 years after Christ, but no one can say *how far*, or whether it can testify *at all, higher*. This latter has been in the custody of the Jews, the former in that of the Greeks, and since the time of

Christianity, in the hands of the Latins also. Without the assistance of one or other of those witnesses to the meaning of those ancient writings they would have been unintelligible to us. The translation of the Septuagint and the vowel-points of the Masorites have concurred (by very different means) to produce the same effect. We may rely on these two great witnesses, that the real words and meaning of Scripture are come down to us with as much exactness as ever could be hoped for, in a case so very particularly circumstanced. It seems to me, I must say, one of the marvellous things in human affairs, not that these two documents, kept by two people of very different views in one main point as to the use of this volume, living always in a state of jealous separation, and often in that of hostility and hatred, should have in them the few discordances that we see, but that they should have so few, and that there should be in general such a consent and uniform resemblance between them."—P. 32.

Let none, therefore, fear for the Scriptures from the foregoing argument; it is only intended to show, that where the Greek and other versions differ from the Hebrew, there it must not be assumed at once, that the Hebrew is right and the versions wrong, but that each side is entitled to a fair hearing, and according to the evidence let one or the other be impartially preferred. Such a proceeding will introduce no new doctrine, nor unsettle any of the old; but only restore omissions, clear up obscurities, and reconcile difficulties. In having followed this plan the author conscientiously believes that he has in many instances restored the true meaning of the word of Jehovah: to whom be all honour and glory for ever!

NOTES.

CHAPTER I.

2. 'I have begotten.'—לָדַד, LXX. So the old Italic version. The change from this word to גָּלַד was easy.

3. 'But Israel.'—LXX., Syriac, Aq., Θ, Vulg., add the conjunction which gives the adversative force, and produces an emphasis highly proper in this place.

'Knoweth not *me*.'—This word is recognised by LXX., Aq., Vulg. The sense of the passage is much weakened by its loss, as this is the very point to be enforced. The ox knoweth—his *owner*, but Israel knoweth not—Me. This is the first instance of a word dropped from the text; of which many cases occur, especially in the prophetical books. The conjunction ׀ is added at the beginning of the next line by the LXX. and many Hebrew MSS.

4. 'Ye have forsaken.'—The LXX., Ar., and Syr. have the verb in this person. And as this is continued almost throughout the entire chapter, it is the preferable reading.

5. 'On what part.'—So Vulg., which Lowth follows. The Hebrew admits of this rendering. προστιθεντες ανομιαν, LXX.; סִדָּה, from the root סָד, to turn aside.

6. 'It is not possible to apply emollient plaster, nor oil, nor bandages,' LXX.—The rendering of the LXX. is the most forcible of all. Had the wound been in one or more places it might have been covered; but when the whole body is one bruise, how shall it be defended with plaster or covered with bandage?

7. 'Oppressors.'—Read צִים for צִים.

8. 'As a shed in a garden of cucumbers.'—In Palestine the jackal is very mischievous in devouring the grape, gourds, melons, &c. (which constitute a large portion of the food of the inhabitants), unless they are watched. Hence during the ripening of the fruits, a shed is erected

to shelter the watchmen for the night. Being of very temporary service, it is soon taken down, or if left, soon scattered by the wind and rain.

9. This passage is quoted in Rom. ix. 29. It agrees exactly with St. Paul's words as found in the Epistle. And as this is the first instance of a quotation of the Old Testament by the writers of the New, I cannot but express my surprise that it should ever have been made a matter of doubt by Christians, who receive the inspiration of the Holy Scriptures, whether the apostles quoted accurately the passages they introduce. If they did not quote them fairly, they forged them for their purpose. But this is a conclusion to which none can arrive who holds the inspiration of Holy Writ. They ought, therefore, at once to have been restored in the very words we find quoted in the Gospels and Epistles. For if they do not agree with the passages as now extant in the Septuagint and Hebrew, it must be because these latter have been corrupted either by lapse of years or by wilful alterations. In some few instances, perhaps, the ravages of time may be pleaded; but in the great majority of deviations, it is morally certain that the Jews have wilfully corrupted the text, because it spoke too openly of Jesus of Nazareth whom they refused to receive, and whose name they cast out as hateful. But the question does not need *à priori* proof. The collation of the various MSS. of the Septuagint by Holmes and Parsons, has discovered to us that in many instances wherein neither the Vatican nor Alexandrian edition agrees with the evangelists' or apostles' quotations, yet other MSS. or the writings of the Christian Fathers preserve the genuine lection, and vindicate the accuracy of the sacred penmen. In one passage (Deut. iii. 3), וַיִּרְדּוּ is translated by the LXX. *σπέρμα*, and that a passage quite parallel with the present. The Vulgate also here has the word "semen;" yet in spite of the proof from the passage above mentioned that וַיִּרְדּוּ may be thus translated, I should conceive that the LXX. and Vulg. had וַיִּרְדּוּ in their copies at this place. The conjunctive *ו* supplied by our translators in italics is proved to be genuine by the united testimony of many MSS. of Kennicott and De Rossi, the Soncinenian edition of the Hebrew Bible, the LXX., Syr., Vulg., and Ar.

'Jehovah of hosts.'—It is a pity that our translators did not give the solemn Hebrew name of Jehovah, instead of Lord, in the places where it occurs. He is called 'Jehovah of hosts,' from the mighty myriads of his attendant angels. Thus Dan. vii. 10, Psalms ciii. 21, cxlviii. 2.

12. 'Shall tread.'—Read לִיכֹס with Houbigant and LXX.

13. 'The fast.'—Lowth and Houbigant both justly consider that in this reading the LXX. are to be followed; for אֵין reading אֵין. In Joel the fast is twice connected with the day of restraint. (Joel i. 14, ii. 15.) The day of restraint was that on which servile labour was forbidden.

Such was the eighth day of the Feast of Tabernacles, and others are mentioned in Numb. xix.

14. 'Your sins.'—Thus the LXX. and Ar. For *ανησω*, "I will forgive," two copies read *ανοισω*, "I will endure," which was doubtless the genuine version. Hilary quotes this passage, *Jam non sustineo*.

15. 'When ye spread.'—One Heb. MS., the LXX., and Syr., omit the conjunction.

'For your hands.'—LXX. and Vulg. Hence כִּי has dropped out of the text.

16. 'Of your doings.'—For מַעַלְלֵיכֶם the LXX. *ἐκ τῶν καρδιῶν ὑμῶν*. The passage is so quoted by Chrysostom, Cyril of Alexandria, and Theodoret. It is probably the genuine reading.

17. 'Succour the injured.'—*ῥυσσασθε ἀδικουμένους*, LXX. As Houbigant remarks, they read *אֲשֶׁר הָיָה*, which is clearly the preferable reading. So the Vulg., *subvenite oppresso*. To the same effect nearly the Syr. and Chald.

18. 'As scarlet.'—שָׁנִי or the "twice dipped," from שָׁנָה, to repeat. So the LXX. on Ex. xxv. 4 translate it *διπλουν*, and Symmachus *διβαφον*, Vulg., *bis tinctum*. From Horace and Pliny it is well known that their scarlets were double dyed. Two kinds of dye were used; that of the murex, a shell-fish, and that of the kermes, which the Hebrew designate by the word חֲתֹלֶעַ. The latter is the dye here spoken of. For שָׁנִים 2 MSS. pr. 2, read שָׁנִי, with LXX., Syr., Vulg., Ar.

'And though.'—וְאַם is read by many MSS. and the versions.

19, 20. 'Obey me.'—Thus the LXX. read, which adds force and distinctness.

20. 'The sword shall devour.'—Chald. adds "of the enemy." LXX., Ar., Vulg., read as in the text—the simpler construction.

21. 'Of Zion.'—Thus the LXX. and Ar. It is so quoted by Gregory Nyssen. For מִלֵּאזִי all the versions have מִלֵּאזִי.

22. 'Thy wine mixed.'—The Syr., Ar., and LXX., read, "Thy dealers mix wine with water."

23. 'Associates of robbers.'—Four MSS., LXX., and Syr., omit the conjunction.

24. 'Woe to the mighty.'—This reading agrees very exactly with the preceding and with the following context. It is that of the LXX. and Ar. They insert כִּי at the beginning of the next clause. *Οὐαὶ τοῖς ὑπερχουσι ἐν Ἰσραὴλ*, MS. Pachom., and eight others. There is a rasure on two MSS. in this passage.

25. 'I will refine thee.'—*πυρῶσω σε*, Pachom. MSS., and twenty others. For בָּרַךְ Secker and Durell would read בָּרַךְ, which is a highly probable lection. For כִּיךָ, "thy dross," LXX. read כִּיךָ, "thy unbelievers or revolvers;" and for בְּרִיךְ, "thy tin," בְּרִיעֶךָ, "thy lawless ones." For

that בלעל is capable of this signification without any added substantive, the following note of Bishop Horsley will show:—

“Houbigant is mistaken when he says that the word בלעל is never used but when attached to some noun substantive, as שׂא, בן, יר, &c. It is evidently used as a collective in Nah. ii. 1. As a collective, the plurals בלעלים, &c., are properly joined with it. The insertion of the word בן is, therefore, unnecessary. Neither the sense nor the syntax demand it. בלעל ‘the profligate, the profane, the graceless, the reprobate.’”

26. ‘And after this.’—ו is added by LXX., Syr., Ch., and eight MSS.

27. ‘And her captivity.’—και η αποστροφή αυτής μετα ελεημοσύνης is read by two MSS.

29. ‘They shall be ashamed.’—Some MSS. read תבוש, Vulg., Syr., LXX., Ar.; all give the verb in the third person. And here be it remarked, that nothing is more common than mistakes in the inflexions and persons of verbs; which is one cause that contributes materially to the obscurity of many of the prophecies.

‘Of the idols.’—For אלים the LXX. more justly read אלהים, idols.

30. ‘As an ilex.’—אלה is here translated by the LXX. *τερεβινθος*, the terebinth tree. But, as Bishop Lowth observes, in several places, they translate it “oak;” indeed, they oftener give “oak” as the rendering than terebinth. And here it may be conveniently observed, that it is nearly impossible now to discover what precise natural objects are signified by the Hebrew names of plants, trees, and the more uncommon animals. This is shown by the widely different renderings given of the same word by translators. Here the idea is chosen because, being an evergreen, the fall of its leaf would be a sign of desolation.

‘Their strength.’—So LXX., Ar., Syr., and Vulg. translate חֲזָק.

‘Their workmanship.’—Thus is the Hebrew translated by Syr., Vulg., LXX., Ch., Ar.

CHAPTER II.

2. ‘Shall be conspicuous.’—בן נכח, though ordinarily taken in the sense of “establishing” and “firmness,” is translated “conspicuous” by the LXX. in this place, and to their authority I bow. How well it suits the parallelism of the next line is evident.

3. ‘And to.’—ואל is read by Vulg., Syr., LXX., and many MSS.

4. ‘And work conviction.’—Thus Bishop Horsley; and to the same effect the Greek *εξέλεγε*. ואל יש is authorized by MSS., Edd., and versions.

5. ‘And now.’—עַתָּה is added by the LXX. and Ar.

6. 'For he hath forsaken.'—The LXX. and Ar. read it in the third person.

'With diviners.'—I follow Lowth in reading עֲרֹכִים , and the LXX. in reading עֲרֹכִים , as of old time. So the Vulg., Ch., Syr., Ar.

'Lands of foreigners.'— אֲרָצוֹת is generally translated by the LXX. in the prophets, not as an appellative, "Philistines," but as signifying foreigners. This gives a better sense.

'And they multiply,' Lowth's version.—He reads וַיִּרְבּוּ , which he understands to signify the chance springing up of seed sown at random ; and considers that it justifies the LXX. in their translation, *Και πολλα τεκνα αλλοφυλα εγενηθη αυτοις*. The Chaldee gives as its version, "And they walk after the laws of the nations." The Syriac, "And they have educated sons of strangers." Houbigant, "And like the sons of aliens, they frequent magical arts." וַיִּרְבּוּ is read by several MSS., and gives a good sense.

9. 'Therefore will I.'— וְעַתָּה *μη αψησω αυτους*, LXX. and Ar.

10. When he ariseth.'—Here the LXX. restore a line which had fallen out of the text. It is adopted by Lowth ; and is evidently genuine, from the parallel passages in this chapter of which it forms, as it were, the chorus. It is also found in one of Kennicott's MSS. of the fourteenth century.

12. 'For a day is appointed.'— יִּם יְהוָה . Not "the day of Jehovah," but "to Jehovah." It is rendered more exactly and forcibly by Horsley, as in the text, "A day is appointed by Jehovah."

18. 'Utterly abolish.'— וַיִּמְחֶה , one MS. "They shall conceal," LXX. *Conterentur*, Vulg. "They shall pass away," Syr.

19. 'The clefts.'— וַיִּפְתַּח , one MS.

22. 'Cease ye.'—This verse is omitted by the Vat. and Alex. edition of the LXX., but it is found in the Aldine edition, the Marchalian MSS., and eighteen others. Also in the Alex. MS., in smaller characters, and in the Complutensian Ed. Jerome and the Vulgate recognise them. It is excluded by crotchets in the Arabic ; but the Slavonic Mosq. and Georgian editions contain the verse.

CHAPTER III.

2. 'The diviner.'— עֲרֹכִים . Vulg. *hariolum*. Thus also Lowth and Horsley.

'The skilful in incantation.'— וַיִּפְתַּח . Thus Vulg., *prudenter eloquii mystici*. Theod. and Sym. give the same sense, which Horsley also follows.

3. 'And scorers shall.'—For וַיִּפְתַּח the LXX. read וַיִּפְתַּח *εμπακται*, with which the Syriac also agrees.

5. 'Or some relation.'—Lowth suspects that וַיִּפְתַּח has been lost out of

the text, because he supposes "that the man should apply to a person of some sort of rank or eminence." With deference to his judgement, does it not rather appear, that the prophet predicts a time when all rank and eminence should be either taken away or rejected,—when the boy should behave proudly against the ancient, and eminence in any degree should be no recommendation? Therefore I am content with the Septuagint, *του οικειου του πατρος αυτου*.

'Saying.'—*לֹא־אֵלֶּיךָ* is added by three MSS. of Kennicott, the Babylonish Talmud, LXX., Vulg., Syr., Ch.

6. 'And let my food.'—For *הַמִּשְׁלָה*, LXX. *הַמִּשְׁלָה*, *το βρωμα το εμου*, which agrees far better with the preceding. For this part of the chapter expresses so great destitution, that the mere circumstance of being supposed to possess the necessaries of life, would be a consideration sufficient to induce the remnant to desire the possessor for their ruler. A MS. also adds *חַדִּיחַ*, which was omitted from its resemblance to the succeeding words *חַדִּיחַ*. Hence the whole line will be

הַמִּשְׁלָה הַזֶּה חַדִּיחַ חַדִּיחַ יֵךְ

7. 'And he shall answer.'—For *יֵשׁ*, LXX. and all the ancient versions have *יֵשׁ*.

'Your ruler.'—The Sept. repeats the word *αρχηγος*, used in the former verse: hence we may suppose that *קֶצֶץ* was used in this place likewise. The Chald. and Syr. agree in this restoration. Possibly for *חֹשֶׁב* they read *שֹׁבֵט*.

'I will not be.'—Thus LXX., *οὐκ εἶσομαι*.

8. 'And their tongues.'—From the end of this verse to the beginning of the eleventh, there is evidence that this passage has been corrupted in the Hebrew. "To provoke the eyes of his glory," is an expression not elsewhere to be found; nor "to provoke the cloud of his glory," as Lowth renders it. The LXX. give a clear sense to this verse. For *עֵי* or *עֵי*, they read *עֵי*; and *כְּבֹד* they take in the sense of being weighty. "Their iniquities are heavy to provoke him."

9. 'For now is their glory.'—*Διοτι νυν εσταυρωθη η δόξα αυτων*.—LXX.

'Woe to their souls.'—In this passage the Jews have evidently sought to erase a prophecy, so clearly specifying their plots against the Saviour. We know that they have altered it even in the Septuagint, on the testimony of Just. Martyr and Eusebius, changing *αρωμεν* into *δησωμεν*. Hence the passage originally stood thus—

אֲמָרוּ נֶשְׁמָה הַצֵּדִיק כִּי לֹא מוֹת לֵנוּ

Or, for *לֹא מוֹת*, as Owen proposes to read, it is highly probable that *מָוֶת* was the word. The Hebrew *נֶשְׁמָה* clearly alludes to the death of Jesus on the cross. "When ye have *lifted up* the Son of Man." In Tertullian, also, we read, *Auferamus justum*. The proposed word *נֶשְׁמָה* is further confirmed by Hegesip, apud. Euseb., Eccles. His. ii. 23; Clem. Alex., p. 713, 714, and Tertul. adv. Marc., iii. 22.

12. 'O my people, oppressors.'—Horsley reads with the Lxx.,

עמי נגשך מעללך

ונשך משלך בך

Or for נשך, with Lxx., Aq., and Theod., read נשך.

'They that flatter you.'—נשך is taken by Lxx., Aq., Theod., Vulg., and Arabic, to signify, "they who call you happy," i.e. flatter you. It has frequently this signification. For נלש read, with Secker and the Lxx., נלש disturb or trouble.

13. 'His people.'—For עמים, the nations: Lxx. and Ar. עמי. This is more agreeable with the preceding; because the Jewish nation is the one so severely reprehended here.

14. 'Thy vineyard.'—For חרם, Lxx. טרי.

16. 'And with winking eyes.'—Thus Lxx., Vulg., Syr., and Ar.

'And march with stately step.'—Et composito gradu incedebant. Vulg. This suits better with the haughtiness of which the prophet complains, than their mincing gait.

17. 'Jehovah will humble.'—For שמו, read with Lxx., Syr., Chald., and Lowth, שטל. Their preceding pride entails after it a humbling.

18. 'The glory of their apparel.' In the minute description that follows of a Jewish lady's ornaments, it is not likely that accuracy should be attainable. The translation of the Lxx. is given here as living the nearest to those times, and therefore most likely to understand the articles specified. "In that day will Jehovah take from them the splendour of their apparel, the tassels, and the crescents, the necklace, and the ornaments of the face, and the arrangement of the splendid jewels, and the armlets, and the bracelets, and the braided hair, and the rings, and ornaments for the right arm, and the earrings, and the garments with purple border, and those of purple in the midst, and the shawls worn in the house, and the transparent dresses, and those of fine linen, and the hyacinthine dresses, and the scarlet, and the fine linen inwoven with gold and purple, and the drooping veils."—Lxx.

25. 'And thy very beautiful son.'—Thus Lxx. How severe a threat this would be to a mother, we can easily imagine.

'Your mighty ones.'—For גבוריך, Lxx. גבורים or גבורים.

CHAPTER IV.

1. 'In that day,' is added to the common version by MS. Pachom and eight others. שלמתי many MSS. and Edd. with Lxx., Syr., Vulg., and Ar.

2. 'In that day the rising of Jehovah shall be for glory and honour, and the fruit of the earth for splendour and glory to the escaped of Israel,' Syr. "In that day shall the Christ of Jehovah be for glory and honour," Ch.

3. 'Written for life.'—Scriptus in vita, Vulg. "For life," LXX., Syr. Ar. "For eternal life," Ch.

4. 'Of the sons.'—These words are added by the LXX. and Ar.

5. 'And Jehovah shall come.'—LXX. read in their copies, $\kappa\upsilon\iota\omicron\varsigma$. $\eta\zeta\epsilon\iota$ $\kappa\upsilon\iota\omicron\varsigma$ is the reading of MS. Pachom. and eight others. One MS. had $\kappa\iota$ primo. κ is added by one MS. according to the reading of LXX. and Ar.

'A cloud and smoke.'—Proteget nubes per diem et lumen ignis flammantis in nocte, Jerome. $\pi\alpha\sigma\eta$ $\tau\eta$ $\delta\omicron\lambda\eta$ $\kappa\upsilon\iota\omicron\varsigma$ $\sigma\kappa\epsilon\pi\alpha\sigma\theta\eta\sigma\alpha\iota$, is the reading of the Alexandrian and one other MS. Houbigant's version is, "Omnia proteget gloria."

CHAPTER V.

1. 'A tender song.'—For רִנָּה read רִנָּה . Thus Lowth. Houbigant, "Amoris ejus." Horsley, "A tender song."

2. 'And I fenced it.'—The speaker in the first seven verses is one and the same, even the Messiah. Yet in the Hebrew the person is changed without any necessity. In the first verse it is called "his vineyard," in the third, fourth, and fifth verses, "my vineyard," and the verbs are changed to the first person. Whence I conclude that the Septuagint is the true text, reading as it does the first person throughout.

2. 'The choicest vine.'—Lowth, after the LXX., Aq., and Theod., understand סורק as a proper name, which is probably the truth; yet as by "the vine of Sorek" is signified "the choicest vine," the authorized translation has been retained.

'A wine vat therein.'—This was the large vessel which by a pipe received the juice as it was expressed. It was generally under ground, that the extreme heat might not cause excessive fermentation.

4. 'Poisonous berries.'— בִּשְׂמִימִים . What these are is not certain. It seems from the radical signification of the word from which they are derived, that some berry of an ill odour is meant. The LXX. translate it *akavbas*. For ב read בֵּ , with two MSS., one Ed., LXX., Syr., Ch., Vulg.

6. 'Briars and thorns.'—The LXX. $\omega\varsigma$ $\epsilon\iota\varsigma$ $\chi\epsilon\rho\sigma\omicron\nu$ *akavbas*.

7. 'Produced iniquity.'—For מַשָּׂה the LXX. read מַשָּׂה .

8. 'Till there be no place.'—LXX. יνα του πλησιον αφελωνται τι . "That they may rob their neighbour of somewhat."—"Would ye dwell?" LXX., Aquila, Symmachus, St. Jerome, and the Vulgate, consider this as a question: to which criticism Horsley lends his sanction.

9. 'And Jehovah of Hosts.'— יְהוָה וְיֵהוּא אֱמֹר יְהוָה , Vulg. Whence Houbigant derives his reading, וְיֵהוּא , et audire me fecit hæc Deus.

10. 'Where ten oxen labour, it shall yield one bath: and he that soweth six bushels (*apraβas*) shall obtain three measures.' LXX.

13. 'And there is a multitude of corpses, through famine and drought.' LXX.

14. 'His desire.'—נשׁוּ, LXX. His soul, literally.—To Hades are poetically attributed the passions of man. The Scripture considers man as made up of three parts, body, soul, and spirit. The second of these is signified in Greek by the word ψυχη, in Hebrew by נשׁוּ. The third by the Hebrew נשׁוּ, and the Greek πνευμα. To the first, the Old Testament ascribes the various animal desires and affections of man, as hunger, thirst, and pain. Nor is this distinction regarded alone in the Old Testament; it is also kept up in the New; whence it is in the writer's opinion proved that this is no fanciful idea, but a real distinction. The ψυχη or נשׁוּ he possesses in common with the brutes; the נשׁוּ or πνευμα is the especial prerogative of man.

17. 'They that have been plundered.'—LXX., *Kai βασκηθησονται οι δηρπαστενοι ως ταυροι*. So Old Italic. "And the just shall feed, as it is spoken of them, and shall be multiplied, and shall possess the substance of the ungodly," Chaldee. "Then shall the lambs feed in the parts that belong to them," Syr. "And the waste places of the transgressors shall strangers eat," Symmachus. "The sheep shall feed in their very flight," Houbigant. The LXX. for נשׁוּ probably read הנהיג.

18. 'As with a long rope.'—LXX. read in their copies, כחבל ושריון, which is acknowledged by Houbigant and Lowth as genuine. "To draw iniquity with cords of vanity," approaches too near to tautology; nor does the parallelism of the next line afford it any countenance.

23. 'The just man.'—For צדק read צדק, with two MSS., two Edd., LXX., Syr., Vulg., Ar. One MS. adds the article.

29. 'They shall be angry.'—Οργωσιν, LXX. Οργωσιν, Alexandrian, Ambrosian, Marchalian, and twenty-one MSS. with Complutensian edit.

'There shall be a cry.'—*Kai βοησεται*. March., Pachom., and twelve others, read, *kai emblesfontai eis ton ouranon anō kai eis tēn gēn katō*. Parts of this reading are given by five MSS. more with Compl. and Aldine editions. *Kai idou skotos, skληρον skotos*, five MSS.

'In their distress.'—עצבון, *en tē aporia autōn*;—the Greek interpreters. נשׁוּ is not noticed by them, being doubtless not read in their copies. The reading with them was

נשׁוּ לשמים לשמח ולשמח
והנה נשׁוּ ונשׁוּ בשמים:

CHAPTER VI.

1. 'I saw Jehovah.'—Origen, Eusebius, Athanasius, Basil, Cyril, Alex., Irenæus, and Vigil. Taps. add, "of hosts." For יְהוָה, many MSS. read מרר, with LXX.

2. 'Was full of his glory.'—His "train" or "skirts" is the rendering

of the authorized translation, following the Hebrew שָׁלַח. But the LXX. and Ar. read שָׁלַח, which is confirmed by the Targum, Origen, Chrysostom, and Athanasius.

7. 'Thine iniquity.'—MSS. read in the plur., as LXX., Ch., and Ar.

8. 'And who will go for us?'—For אֲנִי many MSS. read אֲנִי with LXX.

9. This is quoted by St. Matthew xiii. 14. With the words of the Evangelist the Alexandrian edition exactly coincides. St. Mark quotes the passage in the same words as St. Matthew. St. John also refers to it: and Chrysostom's quotation of it agrees with the diction of St. John: so that we may suppose that the words of St. John are taken from the various reading of some later edition of the LXX.

'And I should heal them.'—To the Evangelist's and LXX. the Vulg. adds its testimony.

11. 'Be left desolate.'—For אֲשֶׁר LXX. ἀκαλειψθήσεται. Several MSS. and versions read וְלִבִּי as the Gospel.

12. 'And after this God shall increase.'—There is much difficulty in this verse. It would seem that by ῥῆ, μακρυνει, in the first clause, the LXX. must have understood the *increase* of the remnant to answer to רַבָּה, πληθυνθήσονται, in the second. The Vulg. has, Deus longe faciet, et multiplicabitur quæ derelicta fuerat in medio terræ. The Syriac and Chald. agree with the Heb. μακρὰν ποιήσει, is Symmachus' version of רָחַק.

13. 'And again it shall be.'—The versions vary in rendering לָבַשׁ. "It shall be plundered," is the rendering of LXX., Ar., and Symmachus. "It shall be burnt," is given as its meaning by Syr. and Chald. "Erit in ostensionem," is the Vulg. reading, בְּהֵאֵחָה. Instead of בָּשׂ, I would read בָּצַר, "housing," "preservation." Its being for destruction does not agree with the tenor of this passage, nor with the emblems made use of,—the oak that has cast its leaf, but still remains alive; and the acorn, that though covered up awhile, will soon shoot forth. The last clause is recognised by MS. Pachom., and eighteen others; with two editions; by the Alexand. in smaller characters; the Georgian, Slavonic, and eighteen codd. Sergii. Semen sanctum erit id quod steterit in ea, is added by an ancient hand in one Greek MS.

13. For בָּשׂ read בָּצַר, with very many MSS.

CHAPTER VII.

4. 'Take heed, and be still.'—The Vulg. has, "Vide ut sileas," agreeing with the Greek φυλαξαι του ησυχασαι, "Take heed that thou be not torpid" (through fear). The Syr., "Be cautious and silent."

'For when the anger.'—The Greek interpreters here differ greatly from the present Hebrew. Their reading was, כִּי אֲדָרִי אֶת אֲשֶׁר אֲשֶׁר וְאֵת, which is far preferable to the received text.

8. The arrangement proposed by Dr. Jubb is adopted: as it is plain that a transposition has occurred. Houbigant supposes that, after "the head of Damascus is Rezin," we should add, "And within three years shall Syria be destroyed from being a people," from the parallel threat against Ephraim. Instead of sixty-five years, Vitringa proposes that we should read "sixteen and five years," or twenty-one years: and that by the mistake of the scribe \wedge Ψ was converted into $\Sigma\Psi$. One MS. has $\Sigma\Psi$ for $\Sigma\Psi$. The accomplishment he conceives to be Shalmaneser's overthrow of the ten tribes: to which time, from the beginning of the reign of Ahaz, was twenty-one years.

9. 'Believe not in me.'—I follow Durell and Lowth in changing \imath into \imath .

11. 'Go deep to Hades,' $\text{Eis } \acute{\alpha}\delta\eta\nu$, Aq., Sym., Theod.— Hades , or the place of departed souls, is, as all Scripture affirms, in the interior of the earth: and hence, as being the lowest point beneath us, it is uniformly opposed to heaven, or the highest point above us. This word is unfortunately often rendered "the grave" by our translators, though in no place has it this signification; its Greek equivalent being Hades, which in the New Testament signifies uniformly the place of the dead.

13. 'And he said.'—"And Isaiah said," is the reading of Pachom. MS., and eleven others.

'To contend with men.'— $\alpha\gamma\omega\nu\alpha$ $\pi\alpha\rho\epsilon\chi\epsilon\iota\nu$, LXX. If there were any authority for it, I should greatly prefer to read, "Is it a light thing for *them* to contend with men, but will they fight with God also?" That is, this attempt of Rezin and Pekah is not a simple case of war between one king and another, but a daring attempt to war against God, by the effort to set aside that family which God had declared should not be dispossessed of the throne of Judah. "Non pusillum vobis certamen cum hominibus, quoniam Deus præstet agonem," Cyp.

14. 'The virgin,' $\text{K}^{\text{b}}\text{b}^{\text{b}}$.—The article gives distinctness to it: "the virgin whom I have ordained." In St. Matthew the article is also found, proving that it was inserted designedly. This verse is quoted, Matthew i. 23. There are some variations in this verse in the Sept. from the same verse in St. Matthew. $\epsilon\nu$ $\gamma\alpha\sigma\tau\rho\iota$ $\epsilon\chi\epsilon\iota$, Matt. $\epsilon\nu$ $\gamma\alpha\sigma\tau\rho\iota$ $\lambda\eta\psi\epsilon\tau\alpha\iota$, Sept. But in the Alex., Marchal., and seven other MS., the true reading $\epsilon\nu$ $\gamma\alpha\sigma\tau\rho\iota$ $\epsilon\chi\epsilon\iota$ is found. The other variation is $\kappa\alpha\iota$ $\kappa\alpha\lambda\epsilon\sigma\sigma\upsilon\sigma\iota$, St. Matt.; $\kappa\alpha\iota$ $\kappa\alpha\lambda\epsilon\sigma\epsilon\iota\varsigma$, Sept.; but the lection $\kappa\alpha\iota$ $\kappa\alpha\lambda\epsilon\sigma\sigma\upsilon\sigma\iota$ is restored by five MSS., Constit. Apost., Clem. A., Ignatius, Origen, Basil, Gregory, Nyssen, Eusebius, Didym., Cyr. Alex., Theodoret. Yet it must not be overlooked that some MSS. of the New Testament read $\kappa\alpha\lambda\epsilon\sigma\epsilon\iota\varsigma$, which, as being the reading of the LXX. and Hebrew, is probably the true one.

15. 'Butter and honey shall he eat.'—"Butyrum et mel manducabit priusquam proferat maligna, eliget bonum," Origen. "Butter and

honey shall he eat, and before he know how to detest evil, he shall choose the good," Arabic.

16. 'The two kings.'—For מלכיה read מלכים, with three MSS. and LXX.

17. 'But God shall bring.'—ἀλλὰ ἐπαξει ὁ Θεός, LXX. אֱלֹהִים adopted by Houbigant.

17. 'From the day that.'—There is a great difficulty connected with this verse, in consequence of the mention of the King of Assyria. Hence Houbigant, Horsley, and Lowth omit the words "King of Assyria." But may not this verse be a prophecy of the King of Assyria's deportation of the Israelites, and of something beyond that day more fearful still? "In the day that the King of Assyria took away Ephraim from Judæa," is the Syriac version. Let this be read as the prophetic past signifying the future, and the difficulty is diminished, if not destroyed.

19. 'In all caverns.'—So LXX., Syr., and Vulg., whence, as Houbigant decides, we should read רְחֵלִים.

25. 'And every mountain.'—In this twenty-fifth verse the LXX. is followed. "No fear shall come thither," signifies probably, that the country shall be so desolate that none shall think it worth while to plunder it, or so greatly shall it be depopulated, as well as the adjacent countries, that there shall be none to devastate it. For לֹא תִהְיֶה שָׂכָה, Houbigant would substitute שָׁם תִּבְנוּ שֵׁט, ibi ortus spinarum.

CHAPTER VIII.

1. 'Take thee a roll.'—From י, not from גֵּל, as Bp. Lowth proposes. For so the Sept. understood it, translating it *τομον χαρτον καινου μεγαλου*, as is read by seven MSS., Alex. and Georgian versions. "Librum novum et magnum," Jerome. "Librum grandem," Vulg. "Velociter spolia detrahe, citò prædare," Jerome. Instead of the last clause, Ambrose reads, "Divide citò." The LXX. construe שָׁרָא with the next verse. "To hasten to the spoiling of the prey: For he is at hand, and take to me faithful witnesses," &c. By אֲנִי וְשָׁרָא, Lowth understands that the prophet would distinguish between some instrument, such as a crimping pin used by females, and the graving tool used by men.

6. 'A king over them.'—So LXX.

7. 'He shall come up.' Καὶ ἀναβησεται ἐπὶ πᾶσαν φαρυγγὰ υμῶν, καὶ περιπατήσει ἐπὶ παν τείχος υμῶν, LXX.

8. 'And he shall take away from Judæa every man that can lift up the head, or is able to accomplish aught,' LXX.

9. 'Confederate.'—וְיָדָע, LXX., γινώτε ἐθνῶν, instead of וְיָדָע.

12. 'Say ye not a confederacy.'—The LXX. have *σκληρον*, reading *σκληρον*; but even this has the sense of collecting or gathering together, in Zeph. ii. 1, where Symmachus translates it *συλλεγήτε*, and Vulg.

congregamini. This is the sense supposed in the present instance by Vulg. and Chaldee, and suits with the threat uttered against the confederacy of the Gentiles in the former verse. Instead of $\Psi\Omega\Omega$, Horsley proposes $\Psi\Omega\Omega$, to correspond with the preceding $\Psi\Omega$.

14. 'And if thou.'— $\kappa\alpha\iota\ \epsilon\pi'\ \alpha\upsilon\tau\eta\ \pi\epsilon\pi\omicron\iota\theta\omega\varsigma\ \eta\varsigma$, LXX. For $\Psi\Omega\Omega$ read $\Psi\Omega\Omega$, with several MSS., LXX., Sym., Syr., Ch., Vulg., Ar.

This verse appears to have been altered by the Jews, because quoted against them by the apostles. These words are alluded to by St. Peter, 1st Epistle ii. 8: $\kappa\alpha\iota\ \lambda\iota\theta\omicron\varsigma\ \pi\acute{\rho}\omicron\sigma\kappa\omicron\mu\mu\alpha\tau\omicron\varsigma\ \kappa\alpha\iota\ \pi\epsilon\tau\omicron\alpha\ \sigma\kappa\alpha\upsilon\delta\alpha\lambda\omicron\nu\ \cdot\ \omicron\iota\ \pi\acute{\rho}\omicron\sigma\kappa\omicron\pi\tau\omicron\upsilon\sigma\iota\ \tau\eta\ \lambda\omicron\gamma\omega\ \alpha\pi\epsilon\iota\theta\omicron\upsilon\sigma\iota\tau\epsilon\varsigma,\ \epsilon\iota\varsigma\ \omicron\ \kappa\alpha\iota\ \epsilon\tau\epsilon\theta\eta\sigma\alpha\upsilon$.

16. 'Bind up.'—The Greek interp. differ greatly from the received text. "Then shall they be manifest who have set to their seal that they will not learn the law." "And thou shalt say," $\kappa\alpha\iota\ \epsilon\pi\epsilon\iota\varsigma$, four MSS. "My disciples," $\beta\lambda\omicron\sigma\chi\iota$, is read by several MSS.

19. 'Seek unto thy God.'— $\Psi\Omega$, should be repeated as it is by the LXX. In the rest of the chapter the LXX. is principally followed, as giving the best sense.

20. 'No reward.'—That this verse has undergone corruption of some kind, seems almost certain. $\Psi\Omega$ is not easily translatableable. Some render it "in which there is no obscurity." Horsley—

"See if they do not say according to the proverb,
There is not a ray of light in them."

The LXX. read $\Psi\Omega$. $\pi\epsilon\tau\omicron\iota\ \omicron\upsilon\ \omicron\upsilon\kappa\ \epsilon\sigma\tau\iota\ \delta\omega\omicron\alpha\ \delta\omicron\upsilon\omicron\alpha\iota\ \pi\epsilon\tau\omicron\iota\ \alpha\upsilon\tau\omicron\upsilon$. This last reading has been adopted as offering the best sense, and as parallel with Matt. v. 19.

22. 'And to the earth.'—That the last verse of this chapter, and the beginning of the next, has been designedly altered, seems morally certain. The Jews desired to get rid of a troublesome testimony to Jesus as the Messiah, and have corrupted the text by introducing words that belong to this chapter into the next. As the Arabic presents the Evangelist's quotation free from these insertions, that version has been chiefly followed here. But the Sept. also confirms its reading: for, from the commencement of the next chapter, we may see what the true reading, as exhibited by the Arabic, was. We find now these words, $\tau\omicron\upsilon\tau\omicron\ \pi\acute{\rho}\omega\tau\omicron\nu\ \pi\iota\epsilon$; but $\pi\iota\epsilon$ is a corruption of some inflexion of $\pi\omicron\iota\epsilon\omega$, and $\pi\omicron\iota\epsilon\tau\epsilon$ is read by one MS. $\pi\omicron\iota\eta\sigma\omega$ I believe to be the genuine word; as the Arabic, "This will I do very speedily." Jerome renders line the fifth thus, "Ut non videant usque ad tempus donec ipsi ad Dominum convertantur," which has been adopted.

CHAPTER IX.

1. There are several variations in this verse as it stands, both in the Vatican and Alexandrian editions, from the same as quoted by St. Matthew. It has certainly been corrupted by the Jews, as being one of

the passages which was quoted by an Evangelist in favour of Jesus as the Messiah. But we have, through the providence of God, means of showing that the words as cited by the Evangelist are the true words of the Septuagint, and that the Septuagint was a true translation of the Hebrew. St. Matthew has *γη Ζαβουλων και γη Νεφθαλιμ, οδον θαλασσης, περαν του Ιορδανου, Γαλιλαια των εθνων*. *Γη Ζαβουλων* is the reading of Irenæus and Theodoret. *η γη. Νεφθ. οδον θαλασσης* is read by Marchal. and Alex. MSS. and nine others; by Cyril Al. and Athanasius. The second verse is given by St. Matthew thus: *ο λαος ο καθημενος εν σκοτει ειδε φως μεγα, και τοις καθημενοις εν χωρα και σκια θανατου, φως ανετειλεν αυτοις*.—*Ο λαος ο καθημενος* is read by the Alex. MS. and six others, with one edition; by Orig., Euseb., Ath., Chrys., Cyr., Theod. *ειδε* is read by MS. Pachom., and fourteen others, with one edition, by Orig., Chrys., Theod. *και τοις καθημενοις* is the reading of Catena Nicephori., Euseb., Chrys., Orig., Theod. *χωρα και σκια* is confirmed by Alex. and Marchalian MSS., with seven others, two editions, and Slavon. Mosq. Bible. *φως ανετειλεν αυτοις* is confirmed by Euseb., Chrys., Orig., Theod.; and *φως ανετειλεν* is the reading of one MS.

3. 'Thou, O God.'—For *וְ*, which, as all critics have seen, contradicts the former sense, many have read *וְ*; but Houbigant proposes to read *וְ*, whom I follow.

5. 'For every battle.'—This verse has given much trouble to critics, and most probably is not in the state it was originally written. The Septuagint gives as its version, *οτι πασαν στολην επισυντηγημενην δολφ, και ιματιον μετα καταλλαγης αποτισουσιν: και θελησουσι ει εγενοντο πυρικανστοι*. To the same effect the Arabic, "For every garment collected by deceit, and all raiment obtained by barter, they shall make compensation, and shall wish that they had been burnt in the fire." Nearly thus St. Jerome.

6. 'And his name shall be called.'—"The messenger of mighty counsel" is the Vatican reading. *נְבִיא* is rendered by Aq., Sym., and Theod., *ισχυρος, εξουσιαστης*, lest they should give testimony to Jesus as the Christ; and although in another passage they have rendered it *Θεος ισχυρος*. Pater futuri sæculi, princeps Pacis, is the Vulgate version of *נְבִיא*, agreeing with the Sept. *πατηρ του μελλοντος αιωνος*. *וְ*, says Vitringa, denotes time future.

7. 'He shall ascend.'—Houbig. supposes that before *וְ*, a second *וְ* has been omitted, and that we should read *וְ וְ*, a conjecture approved by Horsley, and adopted here.

8. 'Jehovah sent a word.'—*וְ* was taken by the Greek interp. in its signification of the pestilence, and they translated it, *θανατον απεστειλε κυριος*.

9. 'And all the nations.'—*וְ*, one MS. The expression, "They shall know," is not related to what follows: we are not told what

they know : whence I read with Houbigant for $\Psi\Gamma$, $\Psi\Gamma$, and so reads one MS.

10. 'And we will build.'—*και οικοδομησομεν εαυτοις πυργον* is added by LXX., and seems necessary to complete the sense, whence it has been added here. *αλλα δευτε λαξενσωμεν λιθους* is their reading in the second clause. Similar are the words of Gen. xi. 4—

לִבְנֵה נֹבֶכָה לִי מִבְּנֵי

11. 'Therefore God shall smite.'—The Hebrew here, and the Sept. greatly differ. It does not appear why Rezin is mentioned. A new subject began at verse 7, in which Rezin appears in no way concerned, nor is he mentioned again. Instead of $\Gamma\Delta$, the LXX. read $\Gamma\Delta$ $\Psi\Delta$, and the last letter of Ψ has been joined to Δ and its ν omitted, whence the mistake.

Επι Ιερουσαλημ τους εχθ., MS. Pachom. and six others.

Inimicos illius dissipabit, Hier. See, as a parallel place, Is. xiv. 25.

12. 'The Greeks on the west.'— $\Delta\Gamma\Delta$ is here translated by the LXX., *Ελληνas*.

13. 'Jehovah.'—*Κυριον*, LXX., MS. Pachom., fourteen others, and two editions add *δυναμεων*.

14. 'The little and great.'—LXX. read *μεγαν και μικρον*. $\Gamma\Delta$, one MS., for $\Gamma\Delta$. So that the passage might be rendered, "the hut (or vault) and the palace." $\Delta\Gamma$, seven MSS., one primò, one on a rasure. Perhaps for $\Delta\Gamma$, we should read $\Delta\Gamma$.

16. 'They that flatter.'— $\Gamma\Delta$, *οι μακαριζοντες*, LXX. They that call you happy, that is, flatter you by describing your merits, and the prosperity you deserve. In Hiphil it has this sense, and is generally translated in the Sept. by *μακαριζω*.

'And deceive.'—*και πλανωσιν, οπως καταπινωσιν αυτους*, LXX.

18. 'As dry grass.'—*και ως αγρωστις ξηρα βρωσθησεται υπο πυρος*, LXX.

'A fire shall be kindled.'—*καυθησεται εν τοις δασεσι του δρομου, και συγκαταφαγεται τα κυκλω των βουνων παντα*, LXX. So the Old Italic.

19. 'Is the whole earth burnt.'—*συγκεκαυται η γη ολη*, LXX. $\Delta\Gamma$, with which agrees the Targum $\Delta\Gamma$. *Conturbata est terra*, Vulg. "At the rebuke of Jehovah most Mighty the earth shall tremble, and the people escape as one burnt by the fire, and one shall not pity another," Syr.

20. 'The flesh of his children.' — $\Psi\Gamma$ should be taken in the sense of "his seed," or children, and then this sentiment will accord with other Scriptures, Deut. xxviii. 53; Lev. xxvi. 29. But $\Psi\Gamma$ is preferred by Lowth, and is the version of the LXX.

CHAPTER X.

1. 'That ye should not.'—*του μη εμπεσειν εις απαγωγην*, LXX. *και υποκατω των ανηρημενων πεσουνται*, Marchal. and Pachom. MSS., with

twenty-two others, and Alex. edition. For *πεσονται*, Arab., read *πησητε*. Ne incurvemini sub vinculo, et cum interfectis cadatis, Vulg. "Ye shall not be bowed down with chains, ye shall fall among the slain," Syr.

5. 'And in whose hands.'—"In their hand is mine indignation," Vulg. "My messenger from before me for indignation against them," Chald. To the same effect Lowth: "The staff in whose hand is the instrument of mine indignation."

6. 'Their cities.'—יָצָא has dropped out of the text. It is restored by LXX. and Ar. *πολεις αυτου* is read by MS. Pachom. and seven others. *κονιορτον οδων* is also the lection of the same MS. and eight others, restoring a word deficient in the Vatican and Alex. editions.

8. 'And if they say.'—The LXX., Arab., and Old Italic, are followed in the rest of this chapter, where they differ from the Hebrew, as giving the clearest and most connected sense by far, supported by the readings and commentaries of the Fathers. *Και εαν ειπωσω αυτω, Συ μονος ει αρχων. Και ερει, Ουκ ελαβον την χωραν την επανω Βαβυλωνος, και Χαλανης (Χαλανη, Alex.) ου ο πυργος ωκοδομηθη, και ελαβον Αραβιαν και Δαμασκον και Σαμαρειαν. Ον τροπον ταυτας ελαβον, και πασας τας αρχας ληφομαι, ολολυξατε τα γλυπτα εν Ιερουσαλημ και εν Σαμαρεια.*

12. 'The proud heart.'—LXX. omits all notice of יָב, and it embarrasses the sense. It is probably a mistake for תָּב, in the next line.

13. 'Of my understanding.'—For יָבִינָה, LXX. ἡνίκη, *συνεσεως μου.*

'And their strength.'—LXX. read *ἡσυχια καὶ ἡσυχια.*

14. 'And I will shake cities.'—For כָּבִיר, LXX. reads *ἰσχυρ*, and one MS. has *כָּבִיר*. Et comminuum civitates cum habitantibus, et quasi confracta ova (capiam), Orig. In place of *εστιν*, seven MSS., Euseb., Theodoret, and Georgian version read *εσται*. To the end of this verse are added *ανοιγων στομα και στρουθιζων*, by MS. Pachom, and fourteen others, two editions, the Georgian version, Cyril, Procop., answering to the Hebrew, *הַשְׁמַעְתִּי אֶת הַשְׁמַעְתִּי*.

15. 'Or shall the staff.'—In this line the Syriac is followed. The Sept. in its various readings gives, however, a good sense. *ωσαυτως εαν τις αρη ξυλον η ραβδον, υψοθησεται ξυλον*; for *γὰρ ἢ*, might we not read *ἢ*?

16. 'Upon thy honour dishonour.'—*Αποστελει εις την σην τιμην ατιμοαν και εις την σην δοξαν πυρ καιομενον καυθησεται*, LXX. *ἡσυχια* is omitted by two MSS.

18. 'And the mountains.'—*αποσβεσθησεται τα ορη*, LXX., which must be a mistake for *αποκαυθησεται*. This is justified by Old Italic, *In illo die ardebunt montes*. In the rest of the version it agrees with the Sept. *Gloria saltus ejus*, Vulg., Syr. For *כִּשְׁלֹשׁ כִּשְׁלֹשׁ*, "as when a standard-bearer fainteth," the LXX. *כִּשְׁלֹשׁ כִּשְׁלֹשׁ, ως φευγων απο φλογος καιομενης*.

22. 'For though the number.'—This passage is quoted by St. Paul, Rom.

ix. 27, thus, *εαν η ο αριθμος των υιων Ισραηλ ως η αμμος της θαλασσης, το καταλειμμα σωθησεται*. The Vat., and other copies of the LXX., have here *εαν γενηται*, but *εαν η* is the lection of Theod. ο αριθμος των υιων Ισραηλ is read by Eus., Greg., Naz., Theod., Chrys. Αυτων is omitted by seven MSS. one edition, Greg., Naz., Chrys., Theod., Cyr. The next verse St. Paul reads as follows, *λογον γαρ συντελων και συντεμνων εν δικαιοσυνη, οτι λογον συντεμνημενον ποιησει* Κυριος επι της γης. The γαρ, omitted in the Vat., is restored by MSS., Marchal., Pachom., and twenty-three others, three editions, Eus., Cyr. Επι της γης is read by Theodoret. According to this the Hebrew should be corrected. For ו we should read כ. For פתח, פתח, with many MSS. One MS. omits פתח, two omit פתח. Many copies also omit כ. All this evidence betokens that the passage has been tampered with.

'The remnant shall be saved.'—ו ש פתח. The reference is here to Shear Jashub, Isaiah's son.

25. 'Against their designs.'—ο θυμος μου επι την βουλην αυτων, LXX. For פתח and פתח they read פתח and פתח. The first is read by one MS., the second by four MSS., and by two others at first, with several editions.

26. 'At the rock of Oreb.'—LXX., εν τοπη θλιψεως.

27. 'From your shoulders.'—In place of פתח פתח, the LXX. reads פתח פתח, απο των ωμων υμων, which is evidently the true reading.

28. 'To Megiddo.'—LXX., for פתח read פתח. In the enumeration of the other places the Sept. is followed.

29. 'Their lodging.'—For ו read פתח.

CHAPTER XI.

1. 'From the stem.'—פתח is properly the stump of a tree cut off, Horsley.

'And a branch.'—LXX. ανθος. So Vulg. and Ar.

3. 'Shall fill him.'—και πνευμα φοβου Κυριου εμπλησει αυτον. MSS. Pachom. and ten others with Theodoret. פתח from פתח, implere irrigare, says Houbigant, following the LXX. Two MSS. drop the ו in פתח, as the LXX.

4. 'And reprove with equity.'—ελεγει εν ευδοτητι is read by MS. Pachom. and ten others. In these and similar instances has the collation of Holmes supplied the deficiencies of the present editions of the Septuagint. For פתח פתח Houbig., פתח, flatu oris; from פתח.

5. With LXX., the other versions, and Lowth for the second, פתח read פתח.

6. 'Shall feed.'—LXX. supply פתח, lost out of the text.

7. 'Shall feed together.'—פתח is supplied by the Septuagint, and is manifestly genuine, since the sentiment is pointless without it.

8. 'And the sucking child shall play.'—In this verse the Septuagint

is restored by reading with MS. Pachom. seven others, and the Alex. in less characters, *και απογεγαλακτισμενον επι κοιτην εκγονων ασπιδων.*

9. 'Nor destroy.'—Lxx. supplies *יכל*. They also read *כמים רבים*.

10. 'The root of Jesse.'—Rom. xv. 12. With St. Paul's quotation the common editions of the Lxx. agree exactly. But the Hebrew is corrupt. For *שורש* read *שורש*. For *אב*, *אב*, many MSS. have *אב*. For *אב* read *אב*. For *אב* probably *אב*, as one MS. has it, for the Lxx. translate both by one word, *εθνη*. *אב* appears to have been wilfully altered by the Jews from *אב*, the word used in the parallel place, Is. xlii. 4. The Old Italic confirms the Lxx., "Et erit in die illâ radix Jesse, et qui consurget ut princeps sit gentium, in ipso gentes sperabunt, et erit requies ejus honor."

11. 'From Arabia.'—The Lxx. translate *אב*, if they so found it in their copies, by Arabia. For *אב* read *אב* with many MSS.

14. 'In the ships.'—For *אב*, Lxx. *αβ*, *εν πλοις αλλοφυλων.*

'They shall first lay.'—Lxx. add *אב* to both clauses of this verse.

15. 'Shall dry up.'—For *אב*, Lxx., Chaldee, and Houb., read *אב*. Lxx., Vulg., Ch., Lowth, Houb., and Horsley, read for *אב*, *אב*. "And make it passable for men in their shoes," Horsley.

16. 'From Assyria.'—The Lxx. and Ar. have *εν Αιγυπτω* in Vatican and the other editions except the Complut., which reads *απο των Ασσυριων*. Vulg., Syr., Ch., agree with the Heb. It was probably the mistake of some transcriber from *εξ Αιγυπτου*, which follows, and from a supposition that the river spoken of was the Nile.

CHAPTER XII.

2. 'I will trust in him.'—The copies of the Sept. added *ב*. MS. Pachom., Marchal., and ten others, add to *ου φοβηθησομαι* a new clause, *και σωθησομαι εν αυτω*, which is most probably genuine. Instead of *εις σωτηριαν*, MS. Pachom. and ten others read *μοι σωτηρ*. One MS. reads with the Lxx. *אב*.

5. 'Publish this.'—Read with Lxx. and Vulg. in the imperative.

6. 'In the midst of thee.'—For *εν μεσφ αυτης*. Marchal. MS., five others, and one ed. with the Slav. Mosq. Ver., restore the true reading, *εν μεσφ σου*.

CHAPTER XIII.

2. 'A mountain of the plain.'—*אב* *πεδινου*, Lxx. Montem campestrem, Old Italic. Blayney thinks that by it is signified open plains, in contradistinction to woodland.

'Fear not.'—*μη φοβεισθε* is added by MS. Pachom., twenty-two others, and three edd. with Slav. Mosq. Nolite timere, Tichon., which is also the reading of the Old Italic. *אב*, Lxx., *αυξεται οι αρχοντες*. *אב* is out of its place, it should come after *אב*.

3. 'They are set apart.'—שׁוֹר signifies to destine to a special office, to set apart. Hence, as distinguished from the wickedness of the world, what is set apart is holy. But holy beings are not signified here, as their cruelty and lust make manifest. *ηγιασμενοι εισι* is added to the common version of the Sept. by MS. Pachom., eleven others, Cyr., Alex., Theodoret, and Slav. Mosq.

'I bring them.'—This verse has suffered since its translation by the LXX. גִּבְיָא has fallen from its place in the second clause of this verse. *γίγαντες ερχονται*, LXX. *Gigantes veniunt iram meam lenire, gaudentes simul et injuriam facientes*, Old Italic. גִּבְיָא is always translated by the LXX. *γίγαντες*. It first occurs in the sixth chapter of Gen., of those who were the mixed progeny of angels and men.

4. 'A warrior nation to come.'—The LXX., Ar., and Old Italic, are here, as in most parts of the present chapter, preferred.

5. *Και τους αμαρτωλους απολεσαι εξ αυτης* is added by MS. Pachom. and nine others.

6. 'And destruction.'—For שׁוֹר read with LXX. and Old Italic שׁוֹר.

8. 'Pangs and sorrows.'—The LXX. take צִירִים to signify ambassadors, a sense which is quite legitimate, and corroborated by other passages, such as Isaiah xxxiii. 7. So Tichon, Turbabuntur legati. Lowth's change of צִירִים is also evidently correct.

8. 'Shall change.'—For שׁוֹר LXX. probably read שׁוֹר, *μεταβαλουσιν*, and for צִירִים they read צִירִים, *ως φλοξ*.

11. 'The world.'—A singular reading is found in the Old Italic here. *Infigam mortuis terræ mala*.

12. 'The remnant.'—שׁוֹר has apparently, both in this verse and verse 14, dropped from the text. *οι καταλειμμενοι*, LXX. *Et erunt qui remanserint*, Old Italic.

'Ophir.'—Where this is, has been a perpetual source of inquiry. Bochart has endeavoured to show that the Isle of Ceylon is meant, others suppose Sofala, in Africa. Others again place it, and most probably, in Arabia, as this opinion is supported by Gen. x. 29.

14. 'The remnant.'—"Here is plainly a defect in the sentence, as it stands in the Hebrew text. The subject of the proposition is lost. What is it that shall be like a roe chased? The LXX. happily supply it, *οι καταλειμμενοι*, שׁוֹר the remnant. A MS. here supplies the word שׁוֹר, the inhabitants, which makes a tolerably good sense, but I much prefer the reading of the LXX.," Lowth.

15. 'Marshalled.'—For שׁוֹר, LXX., שׁוֹר, *οιτινες συνηγμενοι*, the שׁוֹר dropped by a very likely mistake.

18. 'They shall break.'—How far more easy a sense does the LXX. supply! They read שׁוֹר for שׁוֹר. Their reading שׁוֹר is confirmed by twelve MSS.

20. For שׁוֹר, one MS. שׁוֹר. One MS. has שׁוֹר, as the LXX.

21. 'Dæmons shall dance there.'—*δαίμονια ἐκεῖ ὀρχήσονται*. So Syr., Ch., Ar., and Old Italic. "Et dæmonia saltabunt ibi." In Lev. xvii. 7, and 2 Chron. xi. 15, the same word *דָּוָו* is translated "devils." And with this the notions of the Jews agree. But what renders it quite certain that this is the correct interpretation is, that St. John, speaking of the overthrow of Babylon, the very subject of the present vision, says, Rev. xviii. 2, *Βαβυλὼν ἐγένετο κατοικητήριον δαιμονίων καὶ φυλακὴ παντός πνεύματος ἀκαθάρτου*. But as it contradicts modern notions, therefore it must be smoothed down. Dr. Henderson tells us that this is merely accommodation to human notions. Alas, for inspiration! What wonder that it is trodden under foot by its enemies, when it is thus buffeted by its friends!

22. 'Their palaces.'—For *יְהוּדָה* one MS. of Kennicott's and one of De Rossi's read *יְהוּדָה*, which the parallelism of the next line proves to be the true reading.

CHAPTER XIV.

2. 'And they shall be increased.'—*καὶ πληθυνθήσονται*, LXX. Another verb was wanting to complete the parallelism of the former line, and to keep up its due rhythm.

3. 'In that day.'—*בְּיוֹם הַהוּא*, LXX. It is so read by two MSS. For *בְּ* one MS. has *בָּ*, but LXX. more correctly *בְּ*.

4. 'The haughty one ceased.'—*ἐπισπουδαστης*, LXX. For *הַבְּהִימָה*, which is a Chaldaic word, and improper amongst Hebrew, they read *הַבְּהִימָה*, which is confirmed by one ed. cited by Doederlein. Nor is this the only reason: for the prophet is speaking not of Babylon, but of its king.

8. 'Cedars of Libanus say.'—*κεδροὶ ἐρουσιν*.—This is the reading of MS. Pach., Marchal, and eight others. *רִנְּנוּ*, one MS. as the LXX., *τοῦ Λιβάνου*.

9. 'The rulers of the earth have risen.'—It is generally supposed here that Hades is personified: but I see no reason for so regarding it. If we read with the LXX. *συνεγερθήσαν σοι οἱ γίγαντες*, *רָאִינוּ*, we have the simple form of narrative. For *עָקְרוּ* read *עָקְרוּ*, *οἱ ἐγειραντες*, LXX. The various readings of the Sept. here bring nearer to certain agreement the LXX. and Heb. *συναντήσας σοι ἐρχομένου σου* is read by MS. Pach. and nine others. "All the kings of the nations whom thou hast driven from thy thrones," Syr.

10. 'Art thou also captured.'—*καὶ σὺ ἐάλως ὥσπερ καὶ ἡμεῖς*; LXX.

11. 'Thy great rejoicing.'—LXX., *ἡ πολλὴ εὐρουσίνη σου*.

The Vulg. *תָּנַח חַיִּים*, *concidit cadaver tuum*.

'Is strewed corruption.'—LXX., *στρωσουσι σήψιν*.

12. 'Who didst wound.'—For *וְלִי* LXX., the same letters transposed *וְלִי*, *ο ἀποστελων*, or as some copies read, *ο ἀποσταλεις*. "Who wast sent against all the nations," Ar.

13. 'The sides of the north.'—*ἐπὶ τὰ ὄρη τὰ ὑψηλὰ τὰ πρὸς βορρᾶν.* LXX. So the Old Italic, "Super montes altos in Aquilonem."

15. 'Into Hades, to the foundations of the earth.'—*εἰς ἀδην, καὶ εἰς τὰ θεμέλια τῆς γῆς,* LXX. So the Old Italic, Nunc autem ad inferos descendes in fundamenta terræ. *לָאָו* never signifies the grave, but always the place of departed souls, which the Scripture with one consent, and the Fathers in accordance with them, inform us is in the central cavern of the earth.

19. 'Cast out among the mountains.'—How he could be cast out of his grave who was never placed in it, is hard to say. Therefore with the LXX., who have *ἐν τοῖς ὄρεσιν*, read *בְּרִיכָה*. Old Italic thus, "Tu autem in montes projectus velut mortuus abominatus cum omnibus qui ceciderunt interfecti gladio et descenderunt in inferos. Quomodo venisti?"

20. 'As a garment smeared.'—In this verse I follow the LXX., confirmed by the Arab. and Old Italic, which gives the verse thus, "Sicut vestimentum sanguine conspersum non erit mundum, ita nec tu eris mundus; quia terram *meam* perdidisti et plebem *meam* perdidisti, non eris in eternum tempus, semen nequam." That it should be "my land" and not "thy land," is clear, from the whole tenor of the type and of the prophecy. It was the Babylonian power that devastated Judæa, the land of God, and not Babylon, his own country. It is on the mountains of Israel that the Assyrian is to be trodden under foot. It is because of the hard bondage in which he has caused the Israelites to serve, that they are to take up this dirge against him. Like this is the rendering of the Arabic and the quotation of Cyril Alex.

21. 'Prepare thy children.'—Here also the LXX., Ar., and Old Italic, give the best sense. 'With wars.'—*πολεμῶν*, LXX., probably *πολεμίων*. They took *בָּנָו* to signify enemies, and justly. Ch., Syr., and Ar., confirm their translation. Cyril Al. *ἐμπλησῶσι τὴν γῆν πολέμων*. Houbigant supposes that they read *בָּנָו* latrociniis.

22. 'And posterity.'—LXX. seem to have taken *בְּנֵי וְנָדָב* as expressing continued succession. Thus Lowth, "And the son, and the son's son." The LXX. and Old Italic show that the word "Babylon" has been shifted from its place in the next verse to this. "And I will make it." Thus LXX., Ar., and Old Italic, "Et ponam illud luti voraginem in æternum." "And I will plunge it in the miry gulph of desolation," Lowth.

25. 'And his burden.'—For *κυδος*, the ordinary reading of the Sept., two MSS. read *κυρος*.

29. 'All ye foreign nations.'—*Ἄλλοφυλοι πάντες*, LXX.

30. 'And the poor of Jehovah.'—So the Arabic. "Et pascentur pauperes per eum," Old Italic. *δια κυρίου*, is the reading of MS. Pachom. and nine others, whence it seems likely that *בְּנֵי וְנָדָב* is a corruption for *בְּנֵי וְנָדָב*.

'He shall slay.'—*ἀφελει, Γ'ΩΤ*, LXX. and Lowth. The confusion of persons is evidently inadmissible. It is a frequent source of mistake.

31. 'Nor shall one escape.'—"Non est qui effugiet agmen ejus," Vulg. For the unintelligible *οὐκ ἐστι τοῦ εἶναι*, MS. Pachom. and eight others, with Slav. Mosq., offer a far preferable lection, *οὐκ ἐστι τοῦ μῆναι ἐν τοῖς συντεταγμένοις αὐτοῦ*, or *συντεταραγμένοις*, as one MS. has it.

32. For *בז* read with LXX. *ב*.

CHAPTER XV.

1. The whole of this chapter is exceedingly doubtful, as is proved by the variety of readings which the various versions offer. The Septuagint is also much perplexed. The reason of this partly is the variety of names introduced, which have been corrupted by various transcribers till, from being originally names of places, they have assumed the forms of verbs and nouns.

'By night Moab.'—"Because by night Ar of Moab is laid waste, they wondered; because the wall of Moab is laid waste by night, they were astonished," Syr.

2. 'Grieve ye over them.'—"Go up to the house of Dibon; to the high places to weep over Nebo: over Medeba of Moab they howl," Ch. "Dibon ubi ara est," Hieron. *Οὐ ο βαμος υμων οικοδομηθη*, Pachom. MS. and nine others.

4. 'The very loins of Moab.'—For "loins" Vulgate has "expediti."

7. 'But shall she even thus.'—Here I follow the LXX.; *שׁנִי*, Arabians, has been corrupted into *שׁנִים*, willows. *שׁנִים* was originally *שׁנִים*.

CHAPTER XVI.

'I will send.'—The changes introduced into this verse are but small, though the result in producing sense and connexion of parts is very evident. The LXX. in both Alex. and Vatican editions have *ἀποστέλω ὡς ἐρπετα ἐπὶ τὴν γῆν*; words, which though they produce a sense widely different from the text, yet proceed from a bad division of the nearly same Hebrew letters. The LXX. read *אֲשֶׁלָּךְ בְּרִיחַ שׁוֹשׁ אֶרֶץ*, whereas it should be *אֲשֶׁלָּךְ בְּרִיחַ שׁוֹשׁ אֶרֶץ*. And it appears that some copies of the LXX. read nearly in accordance with the Heb., *Ἀποστέλω ἀμνον κυριευοντα ἐπὶ τὴν γῆν*, as the Compl. Ed. has it. One MS. has *ἐξαποστείλον τον ἀμνον Κυριε τον εξουσιαστην της γης*, on which the present translation is founded. To a like purpose is the Vulgate, "Send forth the Lamb, O Jehovah, as the ruler of the earth, from the rocks of the desert to the mountain of the daughter of Sion." To a like purport the Chaldee, "They who are in the desert shall bring tribute to the Christ of Israel, who is strong over them, to the mount of Assembly." In the Hebrew text proposed above, the LXX. is taken as authority for reading *שׁלח* in

the first person singular. One MS. reads *τον αμνον*. *יהוה* is added on the faith of that MS. and the Vulgate.

'So my daughters.'—For *בנות* I read *בנותי*, being apt to think, from internal evidence, that it is not the daughters of Moab that are here spoken of, but the daughters of *Zion*, which is mentioned above. As the reasons for this are given in the Exposition, it is needless to repeat them here. Suffice it to say, that *בנותי מואב*, "my daughters, O Moab," corresponds exactly with *נדותי מואב*, "mine outcasts, O Moab."

3. 'Take counsel.'—Many MSS. read throughout this verse the verbs in the fem. sing., *שׁוּעִי*, *דַּבְּרִי*, *שׁוּעִי*. This shows that Moab is addressed personified as a female.

4. 'The rider is perished.'—Here I follow the Sept., who probably read

מוֹת מִשַׁל דְּרוֹסִים עַל דֹּאֲרָיו

which was easily corrupted by transposition of the letters into *חַמִּי*.

5. 'My exalted one.'—*עֲלִי* is read by two MSS. *עֲלִי* should also follow it. From their great resemblance one was probably omitted. "In the tabernacle, a Judge."—Thus Lowth.

6. 'I have heard.'—This place being corrupt, has been restored by the parallel passage in Jer. xlviii. 29, 30, in the LXX., Jer. xxxi., whose readings in that place are followed here. *ἤκουσα ὑβριν Μοαβ, ὑβρίσεν ἑαυτὸν ὡς ἡνὶκα αὐτοῦ, καὶ τὴν ὑπερηφανίαν αὐτοῦ εἶδον ὡς ἔργα αὐτοῦ ἐργῶν, λέγει Κύριος· οὐχὶ κατὰ τὸ ἴκανον αὐτοῦ, οὕτως οἱ βραχίονες αὐτοῦ, οὐκ οὕτως.* These readings are authorized principally by MSS. Pachom., Marchal., and a number of MSS. varying from four to seven.

7. 'To the inhabitants.'—In this perplexed passage the various readings of the Sept. have been followed, as affording the best sense by far. *Τοῖς κατοικοῦσι τοίχον οστρακινόν μελετήσεις· ἡχούσιν ὀδυνηρόν μέλος, ἐντραπήσεται τὰ πεδία Ἐσεβων*, MS. Pachom., and seven others. They seem to have read

לֹא יִשְׁמְעוּ קוֹל דִּי שְׁמֵי

הַמִּי נִדְּחָא אֶת נַלְמוֹת שְׁמַיָּא דְּשַׁמְרָן.

'O ye lords.'—LXX. for *בָּל* read *בָּלַע*, which gives a sense equally good.

'I will water thee.'—The LXX. have a very remarkable variation here. *τὰ δένδρα σου κατέβαλεν Ἐσεβων καὶ Ἐλεαλή.* The rest of the verse Lowth corrects after the LXX. and the parallel passage of Jeremiah, *כִּי עַל קֶצֶף יֵלַע בְּצֶדֶק שֹׁדֵד*, which is certainly the true reading.

10. 'Neither shall they tread.'—In the parallel place of Jeremiah the LXX., in the various readings, give the following text: *καὶ οἶνον ἐπὶ ληνοῖς σου πρῶι οὐκ ἐπατήσαν, οὐδὲ δειλὴς οὐκ ἐποίησαν αἰδεῖν.* Vinum in torcularibus tuis mane non calcaverunt meridie autem non tollent vocem cantantium, Armen. Ed.

11. 'The heart of Moab.'—Thus the LXX. in Jer. xlviii.

12. 'And it shall come to pass.'—In the parallel place of Jeremiah this verse precedes the former. According to the Hebrew it runs

thus:—"Moreover I will cause to cease in Moab, saith the Lord, him that offereth in the high places, and him that burneth incense to his gods." (Jer. xlviii. 35.) According to the LXX., Moab's destruction shall then take place. *και απολω τον Μοαβ φησι κυριος, αναβαινοντα επι τον βωμον και θυμωοντα θεοις αυτου.*

CHAPTER XVII.

1. 'A ruinous heap.'—For *נב*, LXX. *νβ*, *εις πτωσιν*, rightly. So Lowth.

2. 'Forsaken for ever.'—*נב נב*, "the cities of Aroer," is evidently a corruption for *נב נב*, as the Septuagint gives it. For, as Bishop Lowth says, "What has Aroer, on the river Arnon, to do with Damascus? Besides, the cities of Aroer, if Aroer is itself a city, makes no good sense."

3. 'And no more shall it be a fortress whither Ephraim may flee.'—LXX.

'Remnant of the Syrians.'—For *נב* Lowth, following Houbigant, reads *נב*. But *נב* is read by the LXX., and with reason, as referring to the desolations described in the former part of the verse. *και το λοιπον των Συρων απολειται*. MS. Pachom. and eight others. One MS. for *נב* has *נב*, primò 1, and several have *נב*. These readings give a new sense: "The remnant of men shall be for the glory of the children of Israel."

6. 'Or as the berries.'—The LXX. are followed. *η ως ρωγες ελαιας τρυγηθης* is the reading of MS. Pachom., and seven others. *πωσι* is read by one MS. *πωσι, η πεντε*, should likewise be read. *επι των κλαδων αυτων των μετεωρων καταλειβθη*, MS. Pachom., with ten others.

9. 'As the Amorites and Hivites.'—On this passage Bishop Lowth's note is excellent. *נב נב נב*.—"No one has ever yet been able to make any tolerable sense of these words. The translation of the LXX. has happily preserved what seems to be the true reading of the text, as it stood in the copies of their time; though the words are now transposed, either in the text or in their version: *οι Αμορραιοι και οι Ευαιοι*." That the transposition the Bishop speaks of has occurred in the Hebrew and not in the Greek, is evidenced by the fact, that the order in the Pentateuch is always, with a single exception, that here given by the Sept. The true reading and order of the Hebrew, therefore, is *נב נב נב*. So the Old Italic, *Amorrhœi et Evœi*. In the latter part of this verse the Bishop has—"And the land shall become a desolation;" but he gives no authority for the addition of the words, "the land." LXX. read *γῆ*.

10. 'Therefore thou shalt plant.'—The LXX., Ar., and Old Italic, are followed.

11. 'In the day.'—*Τη ημερα η αν φυτευσης πλανηθιση το δε πρωι εαν*

σπειρης ανθισει ις αμητον · η αν ημερα θερισσης, κληρωση, και ως πατηρ ανθρωπου κληρωση τοις υιοις αυτου. Θερισσης is added by MSS. Pachom. and ten others. "In the day that thou plantest, thou shalt be deceived, and in the morning if thou sow, it shall blossom unto harvest; in the day thou reapest, thou shalt obtain an inheritance, as when a father obtains a possession for his sons," LXX. "In the day of thy planting shall be a wild vine, and in the morning thy seed shall blossom; the harvest is taken away in the day of inheritance, and he shall sorely grieve," Vulg. "Thy produce is gone in the day of inundation, and the calamity is incurable," Horsley. It may also be translated, "in the day of the valley." (Comp. Joel iii. 2. 12. 14.)

13. 'Chaff of straw.'—So the Sept. What sense is there in this place, in the "chaff of the mountains?" It appears, from the LXX.'s rendering, *χουν αχυρου*, that *הרים* is corrupted from *תבן*, and in the last clause *עו* has been lost. With these additions the sense is complete, and the parallelism perfect.

CHAPTER XVIII.

1. 'Ho! land spreading.'—In this chapter the version of Bishop Horsley is principally adopted, a version which he has explained and enforced at considerable length in his Biblical Criticisms. Yet it is right to notice the differences of some of the ancient versions. "Ho! to the land of winged ships!" is the version of the Sept. "Vœ terræ navium alarum," the Old Italic. "Woe to the land of the winged cymbal!" Vulg. and Lowth.

2. 'To all nations.'—*προς παντα τα εθνη* is added by MS. Pachom., and ten others. This is a great, and, I believe, *just* addition to the character of the land here described. "Letters of papyrus," the Sept. rendering, is preferred to that of Bishop Horsley, who observes, that *כל* is so general a word, that it may signify "letters" as well as "ships." "To a lofty nation, a foreign and stubborn people," LXX.

4. 'I will sit still.'—"There shall be safety in my city, as [a cloud?] in the midday heat, and as dew in the day of harvest," LXX. They appear to have read both verbs in Hiphil, and to have found *נשח* instead of *נבש*. Their reading of *ביום* for *בחם* is confirmed by several MSS. and Vulg. "As the meridian light is clear, and as a cloud of dew in the day of harvest," Vulg. Reading the verbs in Hiphil, as the LXX. point out, I would translate thus,—

"I will give peace and security in my prepared abode,
As the clear heat after rain,
And as a cloud of dew in the day of harvest."

6. 'Birds of prey of the air.'—For *הרים*, a very unusual expression, as applied to birds, the LXX. have *περειους του ουρανου*, reading *העפים* in its stead. For *קק*, another very singular expression, the LXX. have

συναχθήσεται, ָָָ, and for ָָָ perhaps they read ָָ, which they have twice translated, as here, ָָָ.

CHAPTER XIX.

5. 'Shall drink water from the sea.'—*πινονται Αιγυπτιοι υδωρ το παρα θαλασσαν*, or *παραθαλασσιον*, as two MSS. read. ָָָ, as Bishop Horsley observes, the LXX. took literally. "Because the river is dried up, they shall drink sea water."

6. 'And the rivers shall fail.'—*ָָָָָ*. Whether this is the word as originally written by the prophet may well be doubted. The Sept., however, give a very good sense, *εκλειψουσιν οι ποταμοι*, though their reading in the Hebrew is uncertain. The line under brackets is given in the LXX., but may be a various reading for *αι διωρυχες του ποταμου*.

7. 'And the paper reeds.'—*και το αχι*, LXX. "And every green plant beside the river, and all that is sown beside the river, shall perish, blasted by the wind," LXX. "The river-course shall be made bare from its fountain-head." Vulg. By *αχι*, Jerome tells us that every green plant that grew in a marsh was intended.

10. 'The artificers.'—*εσονται οι εργαζομενοι αυτα εν οδυνη*, LXX. For ָָָ the LXX. read ָָָ. ָָ they take in its usual sense of "strong drink," and render it *ζυθος*, or beer, a liquor, as Lowth observes, much used in Egypt.

11. 'We are the sons.'—The Greek and Arabic versions give it in the plural, which accords better with the preceding.

12. 'Let them come.'—Two MSS. add ָָ, which is, as Lowth observes, very probably genuine, and accounts for the conjunction in the word following.

'Let them declare.'—"For ָָ, let them know, perhaps we ought to read ָָ, let them make known," Secker. Thus the LXX. and Vulg., *ειπαωσαν*, indigent.

14. 'Mingled for them.'—*ָָָָ*, LXX.

15. 'The beginning.'—The authorized rendering gives no sense; that of the LXX. a very clear one, parallel with the words immediately preceding.

18. 'The city of the sun.'—The question as to what is the true reading here will probably never be settled. Yet the weight of authority is decidedly in favour of the present rendering. ָָ has on its side the authority of LXX. (the Compl. edition reads *πολις αχρες*, and one MS. has *πολις ηλιου*), Vulg., Ar., and Symmachus. It is hardly likely that Onias would quote, as being on his side, that which was notoriously against him; and it is not unlikely that the Jews of Judæa should make the slight change which cast a stigma on the rival temple of Heliopolis. But there is yet another reason of considerable force. The words occur where the context describes a most happy and glorious condition of

Egypt, the building of an altar and pillar to Jehovah, their knowing him, and his blessing them. It is therefore probable that the name of the place should rather partake of the splendour of the condition foretold, than of a misery alien to its final prosperity.

CHAPTER XX.

3. 'Barefoot three years.'—The Greek here repeats *τρια ετη. Ον τροπον πεπορευται ο παις μου Ησαιας γυμνος και ανυποδετος τρια ετη, τρια ετη εσται σημεια*. This passage is fatal to the year-for-day theory, whether we read *τρια ετη* twice or not. Bishop Lowth does, indeed, suppose that the prophet walked thus but three days, but this is quite a gratuitous supposition, and directly at variance with the only testimony on the subject. Where is the improbability of the prophet's walking thus three years, if the Lord bade him? The prophet performed things far more disagreeable than this at the command of God.

4. 'And the Egyptians.'—Thus is it found in two editions of the Sept. and fifteen MSS., together with Slav. Mosq. Ed. The rest of the verse is rendered according to the same authority.

6. 'Behold we trusted.'—The LXX. affords an excellent sense in this verse. *Ιδου ημεις ημεν πεποιθοτες του φυγειν εις αυτους εις βοηθειαν, οι ουκ ηδυναντο σωθηναι απο βασιλεως Ασσυριων, και πως ημεις σωθησομεθα*;

CHAPTER XXI.

1. The present chapter is one more beset with difficulties than any in the whole of Isaiah. It appears to have suffered alterations, not wilfully, but by mere lapse of time and process of transcription. Hence I have principally followed the Greek interpreters, as presenting the older and less corrupted text, and the Old Italic, as giving the uncorrupted version of the LXX. ω is here taken in its frequent signification of 'the west.'

2. 'The scorner is scorning.'—*ο αθετων αθετει*, LXX. Bishop Lowth follows Sym. in rendering the verb passively, a supposition at first sight very probable; but afterwards we lack reasons why the prophet should be thus afflicted at the destruction of the destroyer and plunderer. It is far more likely that the prophet should thus experience terror at the sight of the mighty Antichrist destroying the saints and the people of Israel. I have removed the latter part of this verse to the commencement of the fifth, as the imperatives would seem to show that it belonged to the same group which the fifth verse presents. But not merely so: the command to besiege Babylon had nothing of terror in it for the prophet; it would be rather the desire of his heart that the persecution of his people should be concluded. "All the groaning thereof (or of her captives) have I made to cease." Surely this is no

reason why he should be thus amazed and terrified. But according to the arrangement here adopted the whole is in its natural order. The reason of his terror is the abounding of iniquity and persecution. In this time of trouble Jehovah gives his orders that the armies of invaders should go up and besiege Babylon, and put an end to the groaning of the captives.

4. 'Wickedness is flooding me.'—*ἡ ανομία με βαπτίζει*, LXX., inundavit super me, Hier. and Old Italic. Hence it is highly probable that the LXX. read *טב*. For *נשך*, they read far better, the same letters transposed, *נש*. They do not recognise the word *חשך*, which is probably a corruption arising from the confusion between *נש*, *נשך*, and *חשך*, as the Vulg. reads. For *טב* the Vulg. reads *בב*, retaining *חשך*, probably thus—*חשך את נשתי בב חשך נשום לי לחרודו*—
 חשך את נשתי בב חשך נשום לי לחרודו
 May not the text then have been

בסערת חשך את נשתי בב נשום לי לחרודו

"Amidst violence and darkness is my soul: Babylon is made a terror to me."—That Babylon should not be named before the final announcement in verse 9, if the vision be respecting that city, which all admit, seems unlikely.

'Go up, Elam.'—The LXX. took *על* to signify "against me," and they found *על* repeated after *מדי*, *οι πρεσβεις των Περσων εν' εμε ερχονται*. After *אנחתי* I read *השבורה*, which probably was omitted from the text because of the extreme resemblance to the next word *השבור*. Or else, which is simpler, *אנחתי*. "All my sighing have I caused to cease" on beholding the vengeance thus taken on Babylon, and the consequent cessation of her persecution."

5. 'Seize the shields.'—*απαρτασατε θυρεους*, six MSS. They read *מסד*, which is far better than the common reading, *מסח*.

6. 'Go set for thyself.'—The versions are divided as to whether the prophet set himself as a watchman, or whether he appointed another. The former supposition seems preferable. For thus the prophets generally beheld the subjects of their prophecy in vision, before they declared them. Yet either supposition has its difficulties. For if we suppose the prophet to be the watchman, then it seems to be contradicted by the eighth verse, where Uriah is called, who informs us that he had kept his guard all day and all night. Or, if we suppose that Uriah was made the watchman, then we should expect that this should be announced, as the performance of the commands of God generally is noted. And against this supposition militates the fact that the verbs in the sixth and seventh verses are in the first person in the Greek, Ar., and Old Italic. But I should prefer reading "I said" in verse eight, and to make the speech that of the prophet. This restores all to order.

7. 'I heard a long narrative.'—*Audivi auditum multum*, Hier. So

the Old Italic. Whence the Greek should be in the first person of the first Aorist.

8. 'And I called Uriah.'—It is very wonderful that the clear sense introduced by the LXX., who read יהוה for יהו , should not have been noticed and adopted by Bishop Lowth, especially as nothing is more frequent in various readings than the addition or omission of a Vau. Yet further, this very Uriah had been spoken of before as "Uriah the priest," and one of the witnesses to the prophecy of Maher Shalal Hash Baz. So the Old Italic, *et vocavi Uriam*.

9. 'The very rider.'— $\alpha\upsilon\tau\omicron\varsigma \alpha\nu\alpha\beta\alpha\tau\eta\varsigma \sigma\upsilon\nu\omega\rho\iota\delta\omicron\varsigma$, *ipse ascensor bigæ*, Old Italic.

10. 'Hear, O ye remnant.'— $\text{Ακουσατε οι καταλειμμενοι, και οι οδυνωμενοι ακουσατε}$. Hence, instead of the present text, the LXX. read $\text{וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל}$. In support of this, one MS. reads וְיִשְׂרָאֵל in the last line where it is not needed, having probably fallen from its place in this, and one MS. reads וְיִשְׂרָאֵל .

11. 'The vision of Idumea.'—Codex R. Meiri has דומא , with one of De Rossi's, agreeably with the true reading of the LXX., *Ιδουμαίας*; and Old Italic, *Visio Idumææ*. But the text of this vision is so greatly confused, that I am unable to do more than give the various readings of the LXX. on this place; the words, "the night watchman," being added from the Syriac. *Προς εμε καλει παρα του Σηειρ, φυλαξαι επαλξεις· φυλασσω το πρωι και την νυκτα. Τι ολολυζεις φυλασσων; τι απο νυκτος; Ειπε φυλασσων, Ηλθε το πρωι [και η νυξ, H., Syr.,] εαν ζητης ζητει, επιστρεφατε, ελθατε.*

14. 'Bring water to meet.'—The LXX. read the verbs in the imperative, which Lowth has followed, and is adopted here. In the 15th verse likewise its authority is preferred.

CHAPTER XXII.

1. 'Valley of Sion.'—For יון , LXX., Ar., and Old Italic, read correctly יון .

3. 'Fled together from the bow.'—The LXX. show that וְיִשְׂרָאֵל is inserted twice by mistake, as it belongs properly to the next clause. It is omitted the first time by one MS.

5. 'And destruction.'—*και απολειας*, Sept. *Quia dies tumultus et perditionis*, Old Italic. The same mistake of יון for יון occurs again here, which is corrected by the same authorities. וְיִשְׂרָאֵל is found written in very many MSS. The text in the latter portion of this verse is greatly altered from its ancient reading. LXX. *απο μικρου εως μεγαλου πλανωνται επι τα ορη.*

6. 'The Syrian.'—Houbigant's conjecture of סור for סור is exceedingly probable, if we may not call it certain, and is adopted here. For וְיִשְׂרָאֵל , LXX. omit וְיִשְׂרָאֵל , and reading וְיִשְׂרָאֵל for וְיִשְׂרָאֵל , translate it

συναγωγή παραταξέως. Their reading of πω is confirmed by one MS., which had it thus at first.

8. 'They shall discover.'—For לר, Sept. הר. For πω, LXX., probably πω, πύλας Ιουδα. For πω Greek reads πω; for πω, πω; for πω, πω; and for πω, some word signifying chosen. Their version is preferred greatly. *και ανακαλυψουσι τας πύλας Ιουδα· και εμβλεψονται τη ημερα εκεινη, εις τους εκλεκτους οικους της πολεως.*

9. 'The secret things.'—The Old Italic, Sept., and Ar. version is adopted, *και ανακαλυψουσι τα κρυπτα των οικων της ακρας Δαυιδ.*

14. 'The voice of Jehovah.'—πω λρ, Vulg.

15. 'The bride chamber.'—παστοφοριον, πωλ, LXX. Some interpret it to signify a shrine. The Hebrew has now πωλ; the λ was perhaps dropped from the last word ending with it, the succeeding letters are often mistaken for each other. Shebna is called *τον γραμματεα* by Sym., by Jerome questorem. The Sept., *και ειπον αυτω*, is confirmed by two MSS., which read πωλ πωλ.

17. 'And will destroy.'—The Greek, with the Old Italic, show that several words have been lost from the text.

18. 'A country, great.'—For πω, LXX. appear to have read πω. Their version in this place also is greatly preferable, and is confirmed by Ar., Old Italic, and in the first part by Syr.

19. 'Thou shalt be taken.'—αφαιρεθηση, Sept.

21. 'Will set thy crown.'—Coronam tuam dabo illi fortiter. Old Italic. *τον στεφανον σου δωσω αυτω κατα κρατος*, LXX.

22. 'And I will give.'—The lines under brackets are found in Sept., Ar., and Old Italic, but as they may have been only another version of the succeeding, they are thus marked as suspicious.

23. 'Make him ruler.'—For πω, perhaps LXX., πω or πω, which they thrice translate *αρχοντα*. The words omitted by the LXX. in its ordinary edition are found in MS. Pachom. and others, and are recognised by Jerome, Omne vas parvulum a vasis Aganoth. Chaldee has "From the priests girt with an ephod, to the sons of Levi holding the instruments of music." Perhaps, however, after all, the LXX. have paraphrased this passage, and we should read as the authorized version, "And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons."

CHAPTER XXIII.

1. 'And (men) come.'—One MS. has πλωα, which is confirmed by one Hebrew MS. reading *אני אני*, as if *אני* had been found twice in the text. For *אני*, LXX. read *אני*, as is probable; *אני* they take in the sense of removal, or captivity, which is the preferable sense by far. So Old Italic, *ducta captiva est*. In place of "For it hath

been laid waste, or spoiled," Syriac reads, "For the merchants have perished."

2. 'To what were they like.'—לִמֶּנֶּה is joined rightly by the LXX. to the next verse, and דָּמוּ taken in the sense of resemblance, "Cui similes facti sunt," Old Italic. For דָּמוּ, LXX. דָּמוּ. For עָרָה, Sept. עָרָה. עָרָה is here taken in the sense of agent, and read in the plural.

3. 'Of merchants.'—For דָּמוּ, LXX. דָּמוּ. The ד and the ע are frequently mistaken.

'As when.'—ὡς ἀμηντος εισφερομενου, οι μεταβολοι των εθνων. They read דָּמוּ. No notice is taken of דָּמוּ, hence probably a mistake, perhaps arising from the next word. It is, however, in the translation taken as the name of a place, דָּמוּ, the city of Abraham; the adjacent country being celebrated for its harvests. Arabic reads, "Like a handful after the harvest is carried in."

5. 'But when.'—ὅταν δε ακουστον γενηται εν Αιγυπτω, ληψεται αυτους οδυνη περι Τυρον, LXX.

6. 'This island.'—The LXX. show that דָּמוּ was repeated εν τη νησφ ταυτη. Ουκ αυτη, &c.

7. 'Before it was delivered up!'—The LXX. are followed as making the best sense; though what was their reading is uncertain. MS. Pachom. and fifteen others, with Alex. charac. min. supply a translation of the words found in the Hebrew, ἀπαξουσιν αυτην οι ποδες αυτης πορρωθεν εις αποικιαν. So Theodotion also.

8. 'Was she poor.'—For דָּמוּ, the LXX. read דָּמוּ, as No. 1 of Kennicott's does still, except the י of the second word; while a second reads דָּמוּ. דָּמוּ they seem to have taken in the sense of "lax," "diffuse as vapour," in opposition to solid, firm.

10. 'Till thy land.'—For דָּמוּ, LXX. rightly read דָּמוּ, εργαζου την γην σου. This verse is evidently corrupted, as is apparent from the numerous rasures in the MSS. For דָּמוּ, probably the original reading was דָּמוּ, כי, και γαρ πλοια. The Septuagint sense is excellent; and was doubtless the true translation of the original.

11. 'And thy hand.'—Here also the want of sense discovers that the text is at fault. The LXX. supply an excellent sense, reading for דָּמוּ—דָּמוּ; and for דָּמוּ, דָּמוּ, ουκει ισχυει.

'Jehovah of Hosts.'—Here an ancient MS. No. 1 of Kennicott confirms the reading of the LXX., having דָּמוּ צבאות.

12. 'Daughters of Zion.'—For דָּמוּ, eleven MSS. have דָּמוּ, six others possibly, and it is on a rasure in three more. Σιωη is the reading of MSS. Alex., Marchal., and thirteen others, with two editions, and the Arabic. That it should be Zion is proved by Psalm lxxxiii., especially verses 2. 4. 7. 9. 11. So Ezra xxvi. 2, and Amos i. 9, 10.

13. 'And though.'—This verse is evidently faulty, carrying with it

either no sense, or one contradictory to truth. The text has also suffered alteration, ever since Jerome's time, as is apparent from his version, *Fundavit eam Siim; statuerunt propugnacula ejus: suscitaverunt turrem ejus, paries ejus cecidit*: which agrees very nearly with that of the Septuagint, *Και (εαν) εις γην Χαλδαιων, και αυτη ερημωται απο των Ασσυριων· εβεμελιωσεν αυτην Σηειμ, εστησαν επαλξεις αυτου, εξηγειραν βαρεις αυτης· οτι ο τειχος αυτης πεπτοκεν*. The additions in this reading are on the authority of MS. Marchal., Pachom., and fifteen others. The Old Italic reads exactly as Jerome.

17. 'Restored to her site.'—*και παλιν αποκαταστησεται εις το αρχαιον*. The LXX. took מִנְהָם to be from the root נָחַם, to be strengthened, instead of from נָחַן. It is quite clear that the present Hebrew is wrong, as it is in direct contradiction to the tenor of the next verse. Who can believe that Tyre's hire of fornication could be "*holy to Jehovah?*" Ar. and Old Italic confirm Sept. נָחַן, the LXX. took to be derived from the root נָח, as appears probable from their translating it *εσται εμπορια*. Certainly no ill sense is intended here. Two MSS. read לָל with the LXX. instead of לָלָה.

18. 'Not for themselves.'—The LXX., by the restoration of *αυτοις*, render the sense excellent. They shall store indeed their merchandise, but not for themselves. *Εναντι Κυριου εν Ιερουσαλημ* is added by five MSS. and the Ald. ed. It is not improbably genuine. It is certainly in analogy with other prophecies. מִלִּפְנֵי יְהוָה is the reading of fifteen MSS., five MSS. confirm the Sept. by reading מִלִּפְנֵי. The LXX. and Old Italic also restore *και πλειν*, lost from the text.

CHAPTER XXIV.

1. 'Turneth it upside down.'—LXX., "Uncovereth its face."
2. For מְאֹד, very many MSS. נֶשֶׁה.
3. 'The mouth of Jehovah.'—LXX. read מִן יְהוָה.
4. 'The earth.'—אֶרֶץ is evidently taken in its fullest sense because of חֶבֶל, which follows in the parallel clause. Nor the world only: מְדִינָה. "They of the upper region," as Horsley remarks, "mourn together with the earth:" a sense borne out by verse 21. אֶרֶץ is five times by the Greek interp. rendered by *πενθεω*.
5. 'The law.'—For תּוֹרָה, one MS., Chald., Ar., and Syr. confirm the LXX., by reading חֲרֹב. "Burned."—"Shall be poor." LXX., "Be slain." Syr. reading חֲרֹב.
8. 'The sound of rejoicing.'—"The haughtiness and wealth of the proud shall cease," Ar. "The throng of the proud is hindered," Ch. For גִּאֲוָן, three MSS. read גִּאֲוָן. *Cessabit impudicitia et divitiæ impiorum*, Old Italic.
9. 'With a song.'—For שִׁיר, LXX. בִּשְׁ, *ησχυθησαν*, perhaps preferable. So Old Italic, *confusi sunt*.

10. 'Every city.'—*πασα πολις*, LXX. וְכָל, one MS., a reading adopted here.

11. 'Hath ceased from the world.'—For שָׁנָה, Houbigant and Secker, following the LXX., read עָנָה. The LXX. add *της γης* to this clause. כִּל הָאָרֶץ, is read by eleven MSS. The LXX. and Ar. place the כִּל before שָׁנָה.

12. 'And cities.'—Thus LXX., for כִּי they read בְּיָמֵם. One MS. had יָמָה. For שָׁנָה, שָׁנָה.

14. 'And they that remain.'—On the authority of the LXX., Old Italic, and Ar., it appears that a line has dropped from the text; though, as it may have been some various version of a former time, it is placed under brackets.

'The waters of the sea.'—כִּי הָיָה הַיָּם the LXX. and Old Italic take in their most obvious sense. *Conturbabitur aqua maris*. So St. Luke, speaking of the same time of the Lord's coming, "The sea and the waves roaring," Luke xxi. 25. *οτιαραχθησεται*, is the reading of Compl. ed.

15. 'In the islands.'—For בְּיָמֵם, which the tenor of the context, and the parallelism avouch to be a mistake, the LXX. read בְּיָמֵם, as in the succeeding clauses. Thus in Deut. xxxii. 13, "He made him to suck honey *out of the rock*, and oil *out of the flinty rock*." The reading in MS. Pachom. and eight others, which is here chiefly followed, is *Διατρυτο η δοξα Κυριου εν ταις νησοις εστι της θαλασσης, εν ταις νησοις το ονομα Κυριου του Θεου Ισραηλ ενδοξον εσται*.

16. 'Have we heard *songs*.'—"Prodigies," LXX. In this difficult verse the reading of MS. Pachom., and twelve others, is adopted, *και ειπε Κυριος, το μυστηριον μου εμοι και τοις εμοις ουαι τοις αθετουσιν, οι αθετουντες τον νομον*. So Old Italic, *Et dicent, mysterium meum mihi: vae praevaricatoribus qui praevaricantur legem*. וְיִי is taken by both the LXX., Jerome, and Chald., to signify not "leanness," by "mystery," in which sense it is probable it was used by the Jews before the captivity. "And Jehovah revealed to me a mystery, even the reward of the righteous; and a mystery, even the punishment of the wicked, was revealed unto me! Woe to the scorers, for they shall be scorned," Chald.

18. 'From the snare.'—For שָׁנָה, one MS. has שָׁנָה, as the LXX. For שָׁנָה, one MS. reads with LXX., Syr., and Vulg. שָׁנָה. This is corroborated by Jer. xlviii. 44. One ancient MS. confirms the LXX. by reading שָׁנָה for שָׁנָה, as it is found in Genesis vii. 11, viii. 2. שָׁנָה, *της γης*, is read by two MSS., adding rightly the article. So in the two last clauses of the next verse, and in the first of verse 20, by one MS.

20. 'For iniquity.'—For וְכָל, one MS., confirming the LXX., reads כִּי כָל.

22. 'Their visitation.'—One MS. וְכָל, *επισκοπη εσται αυτων*. Probably וְכָל should be read.

23. 'Shall be glorified.'—*καὶ ἐνώπιον τῶν πρεσβυτέρων αὐτοῦ δοξασθῆσεται*, LXX.

CHAPTER XXV.

1. 'Amen.'—*Γενοιτο*, LXX., *אמן*. *Γενοιτο Κυριε*, is the reading of Eusebius.

2. 'The palace.'—*דָּוָר*. The LXX. most commonly translate it by *θεμελια*, once only by *βασιλειον*. For *דָּוָר*, all the ancient versions read *דָּוָה*, so Houbigant and Doederlein. For *דָּוָר*, two MSS. read *דָּוָה*, confirming the LXX., who understanding it of pride against God, translate it *ασεβων*.

3. 'The poor people.'—For *פ*, LXX. and Old Italic read *עני*. *עניים*, the LXX. received in its passive sense, as Deut. i. 29; Josh. i. 9. MS. Pachom. and six others, read *πολεις ανθρωπων αδικουμενων των φοβουμενων σε ευλογησουσι σε*, as if *עֲבָדֶיךָ* were repeated.

4. 'And to the needy.'—One of De Rossi's confirms the LXX. by its lection, *יִסְאָה*. In this difficult passage it is hard to say which reading should be preferred, that of the LXX. or of the present text. "From ungodly men thou shalt be their protector; a shadow to the thirsty; and the spirit of the injured shall bless thee," LXX. Alex. For *יִסְאָה*, they read *מִדִּים*. For *מִדִּים*, *מִדִּים*, of which the *י* at the beginning of the next clause is a remaining token; *י* being not improbably a mistake for *ס*. For "a storm against the wall," Lowth reads "a winter storm."

5. 'As the heat.'—It may be translated, "By a sword (*בִּדְוֶר*, one MS.) shalt thou bring down the noise of the strangers in Zion." In the last clause *ταπεινωσεις* is the reading of MS. Pachom. and fourteen others.

6. 'That covered the face.'—Thus Lowth, following the Bodl. MS., which reads *על מי כל*.

8. 'Death is swallowed.'—*יבלע* is the reading of six MSS.

9. 'They shall say.'—*יאמרו*, LXX., Vulg., and Lowth.

10. 'Shall give rest.'—*חניח*, LXX., Copt., and Lowth. *י* is omitted by one MS. and the LXX.

11. 'By waggons.'—For *מִחֲבָן*, LXX. *גֶּן*. For *מִדְמָה*, LXX., Syr., Vulg., Old Italic, *מִרְכָּבָה*. For *בְּמִי*, very many MSS. *בְּמִי*.

12. 'His walls.'—*το υψος της καταφυγης αυτου*, is read by MS. Pachom. and ten others.

CHAPTER XXVI.

1. 'Behold.'—*Ιδου*, LXX., Old Italic.

3. 'For in thee.'—The LXX. alter the punctuation, and omit the *ב* in *בְּדָוִה*, which probably arose from a mistake of the transcriber; as the three former words begin with that letter.

6. 'The feet.'—The first *רגל* is omitted by the LXX., a mistaken repetition of the succeeding word. It is omitted by one MS.

7. 'The path of the saints.'—Either $\pi\omega$ or $\pi\tau\varsigma$ were omitted by the LXX., who read in the Alex. MS. *και παρεσκευασμενη η οδος των ευσεβων*. So Old Italic, *Et pręparatum est iter sanctorum*. $\pi\tau\varsigma$ is omitted by one MS.

8. 'The way of Jehovah.'—For $\pi\omega\epsilon\omega$, LXX. and Old Italic $\epsilon\omega\omega$.

10. 'For the Wicked One.'—For $\eta\tau$, LXX. $\eta\tau$. They are followed throughout this verse, *πεπανται γαρ ο ασεβης · πας, ος ου μη μαθη δικαιοσυνην επι της γης, αληθειαν ου μη ποιηση · αρθητω ο ασεβης, ινα μη ιδη την δοξαν Κυριου*. So Old Italic, *Cessavit enim impius: omnes enim qui non didicerit justiciam super terram, veritatem non faciet; tollatur impius, ne videat majestatem Dei*. Whence it appears that several words are lost from the present Hebrew text.

11. 'Thine anger.'—*Ζηλος ληψεται λαον απαιδευτον*. $\eta\tau\tau$ $\eta\kappa\eta$ is read by one MS. From the word *απαιδευτον*, restored by the LXX., it appears that they read $\epsilon\omega\varsigma$ $\epsilon\omega$, of which the last word so resembles the first, that it is not wonderful that it was omitted. $\epsilon\omega\varsigma$ is read in Hosea vii. 15, and there translated *δι απαιδευσιαν*. *Και νυν πυρ τους υπεραντιους εδεται*, LXX. For $\eta\tau$, one MS. had at first $\pi\tau\varsigma$, which makes an excellent sense, "The fire of the Just One shall devour them."

12. 'Other lords.'—*"O Lord our God, be thou our master; O Jehovah, none beside thee have we known: we invoke thy name!"* LXX. For $\eta\kappa\eta\iota$, they found $\eta\kappa\eta$, which one MS. yet retains. For $\eta\kappa$ they had $\eta\kappa$.

15. 'Thou hast increased woes.'—The LXX. show that the word $\epsilon\omega$ has been twice omitted. *προσθες αυτοις κακα Κυριε, προσθες κακα τοις εν δοξοις της γης*. Alex. reads *πασι τοις ενδοξοις*, reading the η in the penultimate clause.

16. 'We remembered.'—Two MSS. $\eta\kappa\eta\tau$. So Lowth, who proposes also to read $\eta\kappa\eta$ for $\eta\kappa\eta\tau$, by transposition of the last two letters; a proposal so evidently conformable with the context, that it is adopted here. For $\eta\kappa$, LXX. and Old Italic $\eta\kappa$. The LXX. seem to have regarded $\eta\kappa\eta$ as from the root $\eta\kappa$, "to afflict."

17. 'In thy sight.'—"So have we been unto thy beloved," LXX.

18. 'Through thy fear.'—*δια τον φοβον σου Κυριε εν γαστρι ελαβομεν*, LXX. *Propter timorem tuum, Domine, in utero accepimus*, Old Italic. Similarly Athanasius, Basil, Gregory Nyss., Chrysostom, Theodoret, Origin, and Ambrose. For *εποιησαμεν*, Old Italic, "Quem fecisti super terram." *Effusisti*, Ambrose. *ο εποησας*, five MSS., Compl., Ald., Theod., *ου πεσουμεθα, αλλα πεσονται παντες οι ενοικουντες επι της γης*, LXX. Similarly Old Italic.

19. 'Thy dead.'—That *νεκροι σου* was the original rendering of the LXX., the Marchal. and Alex. MSS., with one other, show. "Thou hast quickened the dead," Chald. For $\eta\kappa\eta\iota$, one MS. of De Rossi had at first $\eta\kappa\eta$. That it must be plural is proved by the plural verb $\eta\kappa\eta$.

'For the dew.'—*ἡ γὰρ ὀροσὸς ἡ παρὰ σου ἰαμὰ αυτοῖς ἐστίν, ἡ δὲ γῆ τῶν ἀσεβῶν πεσεῖται*, LXX. For *יָמָא*, LXX., perhaps, *יָמָה*. That *יָמָה* has this sense, is shown by Jer. viii. 22, where the LXX. translate *iasis*, and Isaiah lviii. 8, where they have *iamata*. See also 2 Chron. xxiv. 13, where Vulg. *medicina*; and Jer. xxx. 17, and xxxiii. 6, where it is joined with *יָמָה*.

20. 'Thy door.'—Twenty-three MSS. and three editions confirm the LXX., who read *דלת* instead of *דלת*.

'The indignation of Jehovah.'—*οργή Κυρίου*, LXX. Syriac, *ܐܝܪܐ*.

21. 'His holy place.'—*αγίου τοπου*, MS. Pachom. and ten others. De sancto, Vet. Lat. For *שׁ*, LXX. *שׁ*. So one MS. of Kennicott's, and one of De Rossi's at first, with Symmachus and Arabic. For *ע*, one ancient MS. *ל*, "all her slain."

CHAPTER XXVII.

1. 'The holy.'—For *שׁ*, the ancient lection, as appears from the Sept., was *שׁ*, one letter having been omitted. *שׁ* LXX. take in its sense of "fleeing," which is adopted here.

2. 'His vineyard be beautiful.'—For *שׁ* many MSS., Sept., and Old Italic, *שׁ*. The commencement of this chapter is so corrupt, and was so at so early a date, that it is impossible now to recover with certainty its true sense. For *ע*, written *ע* in one MS., the ancient reading, as evidenced by the LXX., appears to have been *שׁ*. *αμπέλων καλὸς, ἐπιθυμημα αὐτοῦ ἐξ ἀρχῆς κατ' αὐτῆς*, partly MS. Marchal., Pachom., and eleven others. The common version of the Sept. is, "It was his desire to rule over her."

3. 'I Jehovah.'—The translation of the LXX. is, "I the strong, the beleaguered city, in vain shall I water her; for by night shall she be taken, and by day her wall shall fall. There is no one who (or, MS. Pachom. and two others) did not seize her: who will make me keep stubble in a field? On account of this hostile land I rejected her. Now, therefore, Jehovah hath done that which he purposed. I am burnt up, her inhabitants shall say." A comparison of this with the present Hebrew shows such transposition of words, and such confusion of one letter for another, that this, with the uncertainty of critics, and the variety of versions, makes it clear that the passage is not as it came from the prophet's hand.

5. 'Let us make peace.'—The text has been altered here even since the days of Jerome, for he read for *שׁ*, with the LXX., *שׁ*. *Faciemus pacem ei*, Hier., as also Old Italic.

6. 'They that come.'—For *שׁ*, Syr. and Lowth *שׁ*. *τεκνὰ Ἰακώβ βλαστήσει*. Iren., Theod.

7. 'As he smote.'—Thus LXX. and Ar. Nine MSS. confirm the LXX. by reading *שׁ*.

8. 'With the measure.'—This is the version of Syr., Ch., Vulg., and Theodotion. Our own is unintelligible. That of the LXX. is "Contending and reproaching he shall send them forth," or "dismiss them." Some critics understand לְמַדָּה in the sense of "accusation." In the rest of the verse the LXX. is followed, as making the only-intelligible and consistent sense. וַיִּבְּנוּ they accepted in its sense of "debating," "pondering." For וַיִּבְּנוּ they read וַיִּבְּנוּ , and one MS. has וַיִּבְּנוּ , which approaches very near to it. But what they found at the close of the line is difficult to say. It would seem that the word וַיִּבְּנוּ in the next line has fallen from its place, and is a corruption of וַיִּבְּנוּ . It embarrasses the sense where it is, and the LXX. take no notice of it. וַיִּבְּנוּ is omitted by one MS.

9. 'His blessing.'— וַיְבָרֶכְהוּ the LXX. show to have been originally וַיְבָרֶכְהוּ , $\eta \epsilon\upsilon\lambda\omicron\gamma\iota\alpha \alpha\upsilon\tau\omicron\upsilon$. The changes here are such as frequently occur elsewhere. The Hebrew as it is, is unintelligible. וַיְבָרֶכְהוּ , LXX., $\omega\varsigma \kappa\omicron\nu\iota\alpha\nu \lambda\epsilon\pi\tau\eta\nu$. Vide Parkhurst. וַיְבָרֶכְהוּ is the reading of very many MSS.

10. 'And their idols.'—For וַיִּבְּנוּ , LXX. $\kappa\alpha\iota \tau\alpha \epsilon\iota\delta\omega\lambda\alpha \alpha\upsilon\tau\omega\nu \epsilon\kappa\kappa\epsilon\kappa\omicron\mu\mu\epsilon\nu\alpha \omega\sigma\pi\epsilon\rho \delta\rho\upsilon\mu\omicron\varsigma \mu\alpha\kappa\rho\alpha\nu$, LXX. So Jerome, *Et idola eorum succident quasi lucus. Et longe habitans grex.* In the rest of this verse the LXX. are followed, except that city is read instead of πομνιον .

11. 'And after awhile.'— $\kappa\alpha\iota \mu\epsilon\tau\alpha \chi\rho\omicron\nu\omicron\nu \omicron\upsilon\kappa \epsilon\sigma\tau\alpha\iota \epsilon\nu \alpha\upsilon\tau\eta, \pi\alpha\nu \chi\lambda\omega\rho\omicron\nu \delta\iota\alpha \tau\omicron \xi\eta\rho\alpha\nu\theta\eta\nu\alpha\iota \gamma\upsilon\nu\alpha\iota\kappa\epsilon\varsigma \epsilon\rho\chi\omicron\mu\epsilon\nu\alpha\iota \alpha\pi\omicron \theta\epsilon\alpha\varsigma \delta\epsilon\upsilon\tau\epsilon$. For וַיִּבְּנוּ , one MS. וַיִּבְּנוּ . The true reading is וַיִּבְּנוּ , as the LXX. prove, $\alpha\pi\omicron \theta\epsilon\alpha\varsigma$. And for וַיִּבְּנוּ or וַיִּבְּנוּ , as many MSS. read, the true reading is וַיִּבְּנוּ , $\delta\epsilon\upsilon\tau\epsilon$. $\delta\epsilon\upsilon\tau\epsilon \kappa\alpha\iota \alpha\pi\alpha\gamma\gamma\epsilon\iota\lambda\alpha\tau\epsilon \eta\mu\iota\nu$, is the reading of Chrysostom.

CHAPTER XXVIII.

1. 'Of mockery.'— וַיִּבְּנוּ is generally and rightly translated by the LXX. by $\upsilon\beta\rho\iota\zeta\omega$ and $\upsilon\beta\rho\iota\varsigma$. It signifies, in a bad sense, that exaltation of a man's self above his fellows, which leads him to treat them with haughtiness, scorn, and insult. וַיִּבְּנוּ is here taken as by the LXX., $\omicron\iota \mu\iota\sigma\theta\omega\tau\omicron\iota \epsilon\phi\rho\alpha\iota\mu$. וַיִּבְּנוּ is not recognised by the LXX. It is probably the genuine form of which וַיִּבְּנוּ , the succeeding word, is a corruption. This change of וַיִּבְּנוּ for וַיִּבְּנוּ , has occurred in one other place. (2 Sam. v. 24.) וַיִּבְּנוּ , where the LXX. read $\tau\omicron\upsilon \alpha\lambda\sigma\omicron\upsilon\varsigma$. It is then, my conviction that here also for וַיִּבְּנוּ , we should read וַיִּבְּנוּ , "at the grove of Gethsemane." That וַיִּבְּנוּ is justly regarded as the name of a place, take the following note of Beza on Matt. xxvi. 36. "*Γεθσημανη, Hebraice vallis ista Hierosolymis proxima scribitur גֵּתְשֶׁמָנִי ghe-schemanim, quasi 'vallis pinguum,' ab ubertate soli dicta.*" The LXX. read וַיִּבְּנוּ , $\mu\epsilon\theta\upsilon\nu\omicron\nu\tau\epsilon\varsigma \alpha\nu\epsilon\upsilon \omicron\iota\nu\omicron\upsilon$. Similar passages occur, Isaiah xxix. 9, li. 21. It should be observed, that one MS. reads

נל חסדו as the LXX., omitting צב, το εκπεσον εκ της δοξης, and one MS. omits אש, and one ראש.

2. 'The anger of Jehovah.'—The LXX. restore θυμος, lost from the text, which is necessary to complete the sense. One MS. reads דנה יו דח, which is confirmatory of the Greek, as דח is twice rendered θυμος. For לאדני, many MSS. לידח, corroborating the LXX., θυμος κυριου.

3. 'Overwhelming a land.'—LXX. restore אץ, after שססם. ונגלים one MS., as the LXX.

4. 'Its glorious beauty.'—צב the LXX. translate "hope" in three places, of which this is one. If we take גי to signify "mountain," (which signification its etymology would seem to permit, if not require, and it is translated by the LXX. opus, and once βουνος,) and כח to signify "an olive," as it does Isaiah xii. 19, then the words will be rendered the "Mount of Olives."

'He plucketh it.'—Lowth and Houbigant are followed in reading יח for יחא, which is substantiated by the LXX., λαβειν αυτο.

8. 'For all tables.'—Very different is the translation of LXX., Ar., and Old Italic. Maledictio consumet hoc consilium; siquidem illud consilium propter avaritiam est, Old Italic. So LXX., "A curse shall devour this their counsel, for this counsel is because of covetousness." Whence this translation arose is hard to say.

9. 'We declare.'—For יידה, LXX., and Jerome נודה. The same authorities for יעה read יעה. Cui annuntiabimus mala? But יעה is preferable, according to the parallelism. Comp. 1 Cor. ii. 4—8. It has the authority, also, of Syr. and Vulg.

10. 'Expect trouble.'—For כי, LXX. φ. For צי, LXX. צ. And one MS. reads צי, φ.

11. 'For with men.'—For בלעי, the apostle and Theodoret read בלעי, (as Dodson has observed,) which the LXX. in the Psalms translate by βαρβαρος, a word equivalent to the apostle's ετερογλωσσος. One MS. had at first בלעי. For ידבר, the apostle proves that the true reading is אדבר. His quotation further shows that the Jews have either wilfully or negligently entirely omitted the two succeeding clauses, which he adduces (1 Cor. xiv. 21), unless we suppose that לא אנו שמוע is in verse twelve a part of the words missing.

12. 'My refreshment.'—Theodotion, "My Holy One."

14. 'Men of Zion.'—For לצין, one MS. primo. לצין, which is confirmed by the parallel of the succeeding line.

15. 'Sweeping whirlwind.'—Thus LXX., Ar., the Vulg., and Hebrew, "rod." The Syr. and Chal. translate it "flood."

16. 'Behold, I lay.'—This verse has been restored according to the apostolic quotations of St. Peter and St. Paul (1 Pet. ii. 6; Rom. ix.

last verse.) St. Peter's quotation runs thus, *Ιδου, τιθημι εν Σιων λιθον ακρογωναιον, εκλεκτον, επιμον, και ο πιστευων επ' αυτω, ου μη κατασχυνθη*. *Ιδου τιθημι* is the reading of Eusebius, Chrysostom, and Cyril, in place of *εγω εμβαλλω*, at present found in the Sept. The same authorities omit *εις τα θεμελια*, of the Sept., and Chrys. and Cyr. omit *πολυτελη*. St. Chrysostom likewise restores the order of the epithets, reading as St. James. *Εις τα θεμελια αυτης* is omitted by Eusebius and Chrysostom. *και ο πιστευων επ' αυτω* is the lection of MS. Pachom., eighteen MS., three editions, the Slav. Mosq. version, and two Fathers. And thus the quotation agrees with St. James. From St. Paul's quotation it appears, that "a stone of stumbling," &c., immediately preceded the last clause, in which situation the words have been placed. Tertullian gives St. Paul's quotation, as far as it goes, exactly, *Ecce posui in Sion, lapidem offensionis, et petram scandali*.

From this examination, it appears that the second *בן* should be omitted, as is done by one MS. For *בן* we should read *בד*; to *בדאבן* prefix the conjunction, and add either *ו* or *ב*, and alter *שד* to *שד*, omitting both times the word *שד*, one of which is omitted by eight MSS.

18. 'Disannulled.'—For *שד*, Houbigant, Lowth, and Secker, supported by the parallelism of Isaiah viii. 10, read *שד*.

19. 'When it passeth.'—This line may be translated, "The Medes shall pass by, they shall seize you." So Isaiah xiii. 17. To this it may be added, that *שד*, being plural, would require a plural nominative.

'A vain hope.'—Thus LXX. "Commotion," Syr. "Times of curse," Chaldee.

20. 'He that heareth.'—So the Syr.

22. 'A decreed.'—This passage is parallel with Isaiah x. 23, on which see the note. From the Greek, it appears that *שד* has been lost from the text. *שד* should be omitted, as it is by four MSS., LXX., Syr., Ar. For *שד* one MS. reads *בקר*, as in the other passage.

24. 'Or will he.'—*η σπορον προετοιμασει, πριν εργασσθαι την γην*, LXX. *Antequam præparet, Hieron. "Doth the hind refuse to sow all day?" Ar.*

25. 'And again.'—For *שד*, LXX. *שובה*. They translate *שד* by *κεγχρον*, which is followed here.

26. 'So shalt thou.'—Thus LXX. *Et erudieris iudicio Dei, et lætaberis*. Thirteen MSS., with MS. Pachom., omit *σου*, in *Θεου σου*. And one MS. has *שד*, as another had it at first. *שד* they regarded as coming from the root *שד*.

28. 'For eating.'—*פ*, "to comminute," is applicable to eating as well as to any mode of bruising, and is thus regarded by the LXX., *βρωσθησεται*.

'With hoofs.'—Symmachus, Theodotion, Syr., and Vulg., with Lowth, Dathe, and Doerderlein, all perceive that *שד* should be *שד*, or

rather, the ancient interpreters so read it; but no MS. remains to testify it. "Not for ever will I be angry with you, nor shall my voice of bitterness overwhelm you," LXX.

29. 'Made illustrious.'— כָּשָׁה , many MSS. For כָּשָׁה , Aquila and Symmachus כָּשָׁה .

CHAPTER XXIX.

1. 'Gather the fruits.'—Thus LXX. and Ar. Congregate genimina, Old Italic. In place of φαγεσθε , $\text{φαγεσθε γαρ συν Μωαβ}$, six codd. of Sergius read, $\text{οτι αι εορται εκκυλισθησονται}$, and MS. Pachom., with nine others, $\text{εορται συγκερουσθησονται}$. This last agrees with Chald., "The feasts shall be abolished." Vulg., "The feasts have elapsed."

2. 'And sorrow.'—For וְאֵכָבֵד , which makes no sense, I read וְאֵכָבֵד , the כ and the ב being very commonly mistaken for each other. The sentiment is paralleled by Zech. xii. 10.

3. 'Like David.'—For כְּדָוִד , two MSS., perhaps two more, Ar., LXX., and Old Italic, כְּדָוִד .

'Towers.'—For מִגְדָּלִים , six MSS. of Kennicott and De Rossi, primo 4, forte 1. Lowth, Doerderlein, LXX., and Old Italic, read מִגְדָּלִים , *turres*.

4. 'Thy words.'—LXX. For דְּבָרֶיךָ read דְּבָרֶיךָ , as the succeeding lines require, and for דְּבָרֶיךָ , דְּבָרֶיךָ .

5. 'The proud.'— αυσεβων , LXX. ΤΠ , pr. one MS. But Vulg., Syr., Ch., read ΤΠ , the one z for the other. Which answers exactly to $\text{των καταδυναστευοντων σε}$ of the Sept. in the parallel line. One MS. has εϋ τιν .

6. 'A mighty voice.'— בְּקוֹל , several MSS. of Kennicott and De Rossi. בְּקוֹל , three MSS. LXX. omit the conjunction in בְּקוֹל .

7. 'Against Ariel.'—Alex. MS. has Ισραηλ . For הַר צִיּוֹן , LXX. הַר צִיּוֹן , *οι στρατευομενοι επ' Ιερουσαλημ*. And for הַר צִיּוֹן read with LXX. הַר צִיּוֹן , *οι συνηγμενοι επ' αυτην*.

10. 'He hath given.'—This verse is thus read, in accordance with the apostle's quotation, Rom. xi. 8. So Cyp., *Et dedit illis spiritum*. For רוּחַ , secundo, several MSS. and Sept. read רוּחַ .

11. 'Rend it.'— הִרְבֵּה , one MS., with LXX., adopted by Lowth. The article in הִרְבֵּה is omitted by many MSS.

12. 'Saith Jehovah.'—For יְהוָה read יהוה , with many MSS., confirmed by the LXX. A quotation of St. Matthew xv. 8 enables to correct this verse. In the Gospel it runs thus, $\text{Εγγίζει μοι ο λαος ουτος τω στοματι αυτων, και τοις χειλεσι με τιμα, η δε καρδια αυτων πορρω απεχει απ' εμου. Ματην δε σεβονται με, διδασκοντες διδασκαλιας ενταλματα ανθρωπων}$. The common edition of the Sept. thus, $\text{Εγγίζει μοι ο λαος αυτος εν τῳ στοματι αυτου και εν τοις χειλεσι αυτων τιμωσι με, η δε καρδια αυτων πορρω απεχει απ' εμου· ματην δε σεβονται με, διδασκοντας ενταλματι ανθρωπων και διδασκαλιας}$. The prep. εν is

omitted by several MSS. in the second place where it occurs, and by Clemens Rom. and Theod. in the first. They also read *με τιμα*, while two MSS. present the true and apostolic lection, *διδασκοντας διδασκαλιας ενταλματα ανθρωπων*. Whence the Hebrew demands the following correspondent corrections. For כ read י. For ודי read ודי. For ודי, ודי, and the last line

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14. 'Do marvels.'—LXX., "I will again transport this people, yea, I will transport them." "I will separate this people from me more and more," Syr. Probably they read יל for יל. This passage is quoted by St. Paul thus, *Απολω την σοφίαν των σοφων, και την συνεσιν των συνετων αθετησω*. The ordinary reading of the LXX. exactly accords with this, except that it reads *κρυψω* for *αθετησω*. But one MS. still preserves the old and genuine lection, *αθετησω*, which is confirmed by Clem. Alex., Theod., Tertull., and Cyp. Hence for כבי we should read כבי; for בני, בני; and for ודי, perhaps the Hiphil of די.

15. 'Or what we do.'—LXX., *η α ημεις ποιουμεν*. ודי, probably, whence arose the כבי of the next verse.

16. 'Thou hast not.'—For ודי, LXX. and Old Italic, ודי. So for די, LXX., Ch., Vulg., Ar., and Old Italic, די, which is confirmed by one MS. of De Rossi, primo.

20. 'Watch for.'—For ודי, LXX. ודי, *οι ανομουντες επι κακια*, which is confirmed by one MS.

22. 'Change colour.'—For ודי, Syr. "shall be ashamed;" hence most probably ודי is the true reading. MS. March. with fifteen others, three editions, and one version, read *μεταβαλει Ισραηλ*.

22. 'His children see.'—For ודי, with LXX., Syr., and Lowth, read ודי. For ודי, LXX. ודי, *δι εμε*.

CHAPTER XXX.

1. 'Make treaties.'—*εποιησατε συνθηκας*, LXX. As Lowth observes, treaties were made by libations in ancient times; so that כבי has justly the signification assigned it by the Greek interpreters.

4. 'Laboured in vain.'—For כבי read כבי, with six MSS., primò 4, forte 6, Syr., Ar., LXX., Old Italic, and Lowth, and Michaelis. So for די, LXX. די. The translation of the LXX. is remarkable. "For there are at Zoan his princes, and his angels are evil." Thus MS. Pachom. with seven others, and Alex. The translation of *מלאכי*, by "angels," seems countenanced by כבי before it. Vide Dan. xi. 38: "His impious ambassadors shall be wearied in vain," Syr., Ar.

5. 'All ashamed.'—For ודי, several MSS., Vulg., and Ch., read ודי. In some of De Rossi's Spanish MSS. ודי is noted in the margin. כבי, one MS.

6. 'Their riches.'—Many MSS. read הָרִיכוּת . One MS. adds לְבָב . So LXX. and Vulg.

7. 'Declare unto them.'—LXX., Ar., Old Italic, read הַמִּצְוָה for הַמִּצְוָה . For הַמִּצְוָה , כִּי הָיָה . For הַמִּצְוָה , הַמִּצְוָה : And instead of הַמִּצְוָה , הַמִּצְוָה . But הַמִּצְוָה is capable of completing the sense. "This (your) consolation, hath ceased;" and therefore is vain.

8. 'Now therefore.'—Two MSS., prim^o 3, with the Bibl. Soncin., confirm the LXX., Vulg., and Ar., in reading עַתָּה .

9. 'Of Jehovah.'—One MS. reads יְהוָה , corroborating the LXX., του Θεου .

10. 'Declare not.'—Read with the LXX. אֵין , in Hiphil.

11. 'This way.'— της οδου ταυτης .— τον τριβον τουτον , LXX.

'The Holy One.'— שֶׁהוּא קָדוֹשׁ , five MSS., prim^o 2, Syr., and Ar. For שֶׁהוּא the LXX. had καθ' οὐρανους , as MS. Pachom. and eleven others read, $\text{το λογιον του Αγιου Ισραηλ}$, which agrees admirably with the context; while the expression, as it stands in our translation, is uncommon, if not without a parallel.

12. 'Ye despise.'—One MS., pr. 1, forte 1, read הַמִּצְוָה , with all the versions. For הַמִּצְוָה , LXX., Ch., Ar., with Lowth and Houbigant, הַמִּצְוָה , εν ψευδει . For הַמִּצְוָה , LXX. read $\text{ὅτι, οτι εγογγυσας}$. "In rapine," Chald.

14. 'He shall shatter.'—LXX., "As the crushing of a potter's vessel of frail earthenware." It is difficult to say what was their reading. αἱ , five MSS. sup. ras. 1. $\text{πυρ αρεις απο καυτρας}$, MS. Pachom. and ten others, restoring the original rendering of the Sept., and reconciling it with the Hebrew.

15. 'When thou shalt return and mourn, thou shalt be saved, and shalt know where thou wert, when thou didst trust in vanities (idols or devils), vain is your strength,' LXX.

17. 'At the shout.'—For הַמִּצְוָה , LXX. הַמִּצְוָה , δια φωνην . וּמִשְׁנֵי , LXX. רִבִּים , LXX. πολλοι . רִבְּנָה , Lowth, founded on Deut. xxxii. 30, and Lev. xxvi. 8, which is here adopted.

18. 'Yet afterwards.'—Ar. and LXX., και παλιν . One MS. has וְעַתָּה , which has fallen from its place into the next line. For וְעַתָּה , two MSS. וְעַתָּה , which Lowth adopts.

19. 'An holy people?'— עַם קָדוֹשׁ , LXX., Old Italic, Ar., and Lowth. וְיִשְׂרָאֵל , five MSS., confirming the LXX., "Jerusalem hath wept greatly (saying), Pity me! He will pity thee," LXX., Ar., Aquila, Symmachus.

20. 'Jehovah.'—Sixteen MSS. and three editions confirm the LXX., by reading יְהוָה for אֱלֹהִים . The LXX. regard מוֹרֶךְ as derived from מִדָּה . "They shall no more draw nigh thee that caused thee to err." LXX.

22. 'Menstruous cloth.'—For כְּמוֹ , LXX. כְּמוֹ ; $\text{ως υδωρ αποκαθμενης και ως κοπρον ωσεις αυτα}$.

23. 'Seed of your land.'— זֶרַע is read for זֶרַע by four MSS.,

primò 4, sup. ras. 3. The LXX. shows that the union of both is the original lection.

25. 'The mighty fall.'—Thus Sym., Aq., Ch., and Lowth, translate מְגִלִּים. It is evidently correct, from its parallelism with the preceding.

28. 'To sift the Gentiles.'—Vulg., "To destroy the Gentiles utterly," Ad perdendas gentes ad nihilum. "To trouble the nations for their vain deceit." Syr. Ut conturbet gentes super errore vano, et abjicietur error, et assumet eos in conspectu eorum, Old Italic. One MS. had at first לִחַק, which in Hiphil would give an excellent sense, and parallel with the next line, "To make the nations lawless with the lawlessness of falsehood." Confirmatory of this is the lection of two MSS., בִּדְמָה, secundo.

30. 'The indignation.'—For וַתֵּץ, five MSS., forte 1, וַעַם, as the LXX. For very many MSS. וַתֵּץ, confirmatory of the Greek. וַתֵּץ, four MSS.

CHAPTER XXXI.

1. 'And confide.'—De Rossi remarks that the best MSS. read בִּל simply, as do the LXX., Ar., and Vulg.

2. 'His word.'—דְּבָרֵי, two MSS., LXX., Targ. Hieros., and Lowth. Houbigant translates, "Yet he also waiteth for them," וַיִּחַל from יָחַל.

3. 'Upon them.'—עֲלֵיהֶם, LXX. "Shall fall by the sword," two MSS., and one edition of LXX.

4. 'As the lion roareth, and the young lion over the prey he hath taken, and growleth over it, until the hills are filled with his roar, and (men) tremble, and dread the might of his wrath, so shall Jehovah of Hosts come down to fight for Mount Zion, upon the hill thereof,' LXX.

6. 'Ye have deeply.'—With Lowth, and all the ancient versions, read חֲסִמִּיק, as the sense requires.

7. 'Their own.'—לָהֶם, one MS. αἰ χεῖρες αὐτῶν, Sept. לָהֶם, one pr. of De Rossi.

8. 'But not.'—For וְ, two MSS. Kennicott, one pr. De Rossi, and Bible Soncin., וְ, with LXX., Vulg., Ar., and Doerderlein.

9. 'For they.'—Thus LXX. For בְּסֵלֶע reading וְסֵלֶע. For כִּי, כִּי. For כִּי. For כִּי. For כִּי. For כִּי.

'And his princes.'—Thus Vulg., MS. Pachom., and eight others, καὶ ἡγετῆσονται φυγῇ οἱ ἀρχόντες αὐτοῦ.

CHAPTER XXXII.

1. 'Blessed is he.'—אֲשֶׁר אֲשֶׁר, LXX., Ar., Iren., Hier. So Old Italic, "Beatus qui habet in Sion semen et domesticos in Jerusalem." For אֲשֶׁר they read perhaps אֲשֶׁר.

'His princes.'—One ancient MS., וְשִׁירֵי.

3. 'And no more.'—So LXX., Ar., Old Italic. *και ουκετι πεποιθοτες εσονται επ' ανθρωποις, αλλα τα ωτα ακουειν δωσουσι.* Four MSS. give some authority for reading *עשעש* instead of *עשעש*, but the LXX. have *ακουειν*.

4. 'The foolish.'—Thus Vulg., Syr., Ch., translate *עשעש*, which the LXX. confirm by their translation, *ασθενουντων*.

5. 'And no more shall they say to the fool, Be ruler; nor shall thy servants any more say, Be silent.'—LXX., the Vulg., and Syr., agree with the first of these two lines, and the Hebrew admits of that translation. *אל*, several MSS., and Edd., LXX., Syr., Ar. "Nor shall the fool any more be called Prince, nor shall the fraudulent be called superior," Vulg.

7. 'For the counsel.'—Thus LXX. and Ar., *ל* is taken in a wide sense, of counsel, determination.—Vide Parkhurst, § iii.

'And to scatter.'—As Lowth observes, a word is here lost, and two others have been altered, which the LXX. have happily preserved. Their translation runs thus, *και διασκεδασαι λογους ταπεινων εν κρισει*, from which the Bishop justly restores the line thus:—

: עשעש דבר מלך דבר עשעש

One MS. reads *דבר*, the *ל* of which he rightly transfers to *עשעש*, and LXX., Syr., Ch., Ar., read *עשעש*. Or perhaps as Houbig. supposes, we may read *דבר*, which the LXX. translate *απολλυμι*. Its similarity to the next word would account for its omission.

8. 'But the pious have devised liberally, and this counsel shall stand.'—LXX. One MS. for *עשעש* reads *עשעש*, another *עשעש עשעש*, showing traces of the original text as rendered by the LXX. "But the Prince will devise things worthy of a Prince, and he shall stand above rulers," Vulg.

9. 'And hear.'—*και ακουσατε*, LXX.

10. 'The days of a year remember, ye careless women.'—Tertull., *ου μη ελθη ο νερος*. One MS., "The rain shall not come."

11. 'Gird sackcloth.'—*עשעש* is restored by Lowth, on the authority of the Syr., Ar., and LXX., who read *σακκου*s in MS. Pachom. and ten others, with the Slavonic version.

12. 'Beat ye.'—For *עשעש*, LXX., *עשעש*, *επι των μαστων κοπτεσθε*. *עשעש*, tertio, two MS. one pr., with LXX. For *עשעש*, twenty-four MSS. in various ways read *עשעש*, with Bibl. Brix. Sonc., Proph. Sonc., LXX., Aq., Symm., Theod., Syr., Vulg., Ar.

13. 'And from every house mirth shall be taken away,' LXX.

19. 'And if the hail.'—In this verse the LXX. and Ar. are followed, as alone giving a good sense. The LXX. show that many words have been lost out of the text. One MS., by reading *עשעש*, confirms the LXX., *η δε χαλαξα εαν κατεβη, ουκ εφ' υμας ηξει και εσονται οι ενοικουντες εν τοις δρυμοις πεποιθοντες, ως οι εν τη πεδινη*. MS. Marchal. adds *ενοικουντες*.

21. 'For there.'—With the LXX. read $\sigma\omega$ twice; probably $\sigma\omega$ was originally $\sigma\omega$; *οτι το ονομα Κυριου μεγα ημιν· τοπος υμιν εσται.*

22. 'Jehovah himself.'—So LXX. and one MS.

23. 'Thy ropes.'—As Bishop Lowth observes, this is an obscure verse, and the LXX. is followed herein as by himself. *εραγghσαν τα σχοινια σου, οτι ουκ ισχυσαν· ο ιστος σου (ῥῖν) εκλινεν, ου χαλασεις (three MSS.) τα ιστια, ουκ αρεις (three MSS.) σημειον, εως ου παρεδοθη εις προνομην.*

CHAPTER XXXIII.

1. 'Woe unto them that trouble you, but none maketh them troubled; and he that scorneth you, is not scorned (*αθετει* should be evidently *αθετειται*), for the scorners shall be captured and delivered up, and like a moth in a garment, so shall they be destroyed,' LXX. *Vae qui prædaris, nonne et ipse prædaberis? Et qui spernis, nonne et ipse sperneris?* Houbigant. So Vulg.

2. 'The seed.'—*εγενηθη το σπερμα των απειθουντων εις απωλειαν*, LXX. They read— $\sigma\omega\tau\epsilon\sigma\iota\mu\epsilon\tau$. $\sigma\omega\tau\epsilon\sigma\iota\mu\epsilon\tau$ is found in this very prophet. (Isaiah i. 4.) The extreme resemblance of the two words occasioned the mistake. $\sigma\omega\tau\epsilon\sigma\iota\mu\epsilon\tau$, unto the judgement or visitation of God, unless perhaps the LXX. read $\sigma\omega\tau\epsilon\sigma\iota\mu\epsilon\tau$, which in Job xxvi. 6, and xxviii. 22, they translate by *απωλεια*. In confirmation of the above, one MS. reads $\sigma\omega\tau\epsilon\sigma\iota\mu\epsilon\tau$. Factum est semen incredulorum in perditionem, Old Italic.

3. 'Thine angel.'—"A voce angeli fugerunt populos," Vulg. The Jews, says Jerome, believe this to be the angel Gabriel. $\sigma\omega\tau\epsilon\sigma\iota\mu\epsilon\tau$, του φοβου, LXX. "Thy voice of terror," LXX. and Syr.

'At the lifting up.'—"At the multitude of thy nobles," Ch., *και απο της υψωσης σου*, MS. Pachom. and eleven others, with Arm. MS. and Ed., and Slav. Ostrog. vers.

4. 'From the least.'— $\sigma\omega\tau\epsilon\sigma\iota\mu\epsilon\tau$, απο μικρου εως μεγαλου, LXX. For $\sigma\omega\tau\epsilon\sigma\iota\mu\epsilon\tau$, LXX. $\sigma\omega\tau\epsilon\sigma\iota\mu\epsilon\tau$. For $\sigma\omega\tau\epsilon\sigma\iota\mu\epsilon\tau$, $\sigma\omega\tau\epsilon\sigma\iota\mu\epsilon\tau$. The Vulg. takes $\sigma\omega\tau\epsilon\sigma\iota\mu\epsilon\tau$ in the sense of pits. So MS. Marchal, with twelve others, and Theodotion. *ον τροπον εαν τις συναγαγη ακριδας ως απο των βοθυνων.* Two MSS. have *βουνων*, reading $\sigma\omega\tau\epsilon\sigma\iota\mu\epsilon\tau$, which makes a very good sense.

6. 'And faith.'—Thus the Vulg. $\sigma\omega\tau\epsilon\sigma\iota\mu\epsilon\tau$, LXX., *και ευσεβεια*. $\sigma\omega\tau\epsilon\sigma\iota\mu\epsilon\tau$, ο θησαυρος σου, Sym. and Lowth. *οι θησαυροι*, LXX., Old Italic, Augus.

7. 'I will appear.'— $\sigma\omega\tau\epsilon\sigma\iota\mu\epsilon\tau$, Aq., Sym., Theod., as Jerome remarks: *Ιδου οφθησσομαι αυτοις, βοησω εκτενωσ' αγγελοι ειρηνης πικρως κλαουσονται.* LXX. read $\sigma\omega\tau\epsilon\sigma\iota\mu\epsilon\tau$, "Behold, by the fear of you shall they be terrified; they whom ye feared shall be afraid of you," *φοβηθησονται*, Alex.

8. 'For their highways.'—Thus LXX. in the first clause. Two Greek MSS. add, "The ways of the people of the circumcision have ceased." Instead of "The wayfaring man hath ceased," LXX. read, "The Terror of the Gentiles hath ceased," (reading probably $\sigma\omega\tau\epsilon\sigma\iota\mu\epsilon\tau$ $\sigma\omega\tau\epsilon\sigma\iota\mu\epsilon\tau$ $\sigma\omega\tau\epsilon\sigma\iota\mu\epsilon\tau$), "the

covenant with them is abolished, and ye shall not reckon them men." For שים Houbigant would read שים, which might be parallel either with בריה or אבנש.

9. 'And Sharon.'—חיה many MSS. with Vulg. and Ar. נש may be the Niphal of שיה, "are made bare." "Sharon is become marshes," LXX.

11. 'Now shall ye behold, now be ashamed, vain shall be the pride of your spirit.'—LXX., various readings.

12. 'As thorns.'—"As thorns thrown down in a field and burned up," LXX. "As thorns gathered and burned," Vulg. and Syr. For נשח, LXX. נשח.

14. 'Among you.'—αμεν, LXX., Vulg., Ar., "Who shall declare to you that the fire is kindled? Who shall declare to you the everlasting place?" נקד, LXX., for נר, נשח for נשח. So Tertull. and Cyp.

15. 'The truth.'—Vulg. The two words, "uprightly" and "truth," seem to have been transposed.

'Violence and oppression.'—αννομιας και αδικιας, LXX. να μη ακουση κρισιν αδικου αιματος, MS. Pachom. and nine others. κρισιν αδικου, Just. Martyr. Two MSS. κρισιν. This reading gives an excellent sense, "Who shutteth his ears from hearing the cry for blood." בנשים, pr., one MSS.

16. 'Munitions.'—For מנחת, LXX. מנחת, as one MS. probably has.

18. 'The fear of Jehovah.'—יאהיה or יאהיה, one MS. of LXX. So Alex. MS., St. Barnabas, Just. Mart. "Where the teacher of the young?" Chald. Similarly the LXX. have translated it, viz., τους τρεφομενους.

CHAPTER XXXIV.

1. 'Unto me.'—א one MS., adopted by Lowth.

2. 'To destroy.'—לחיים, LXX., and one MS. had at first ל for ר. ונח, LXX.

3. 'Shall come up.'—ועלה, pr., one MS., confirming the LXX. So one MS. ויעלה.

4. 'Shall fall.'—This might be rendered, "And all the host of them shall wax old, as a leaf from the vine that hath been worn out with age."

7. 'The rams.'—ארים, LXX., κριοι. For ארים ארים, the LXX. show that the א has been transposed, and we should read ארים ארים, η γη απο του αιματος αυτων, as MS. Pachom. and nine others read. In confirmation of which one MS. and pr. one have ארים, with Syr. and Chald. The same transposition has occurred in the next line, where we should correct the text thus, ארים. ארים, as MS. Pachom. with eleven others, and the Aldine Ed. read, και ο χους απο του στεατος αυτων.

8. 'And the year.'—ושנה, LXX.

12. 'And all its princes.'—From the version of the LXX., MS. Pachom., and ten others, with Aq., Sym., Theod., *και παντες οι αρχοντες*, it appears that *ל* has fallen from its place into the line below.

14. 'With habitations.'—So Parkhurst, *και συναντησουσι δαιμονια ονοκενταυροις*, LXX. "Mountain-cats," Lowth.

15. 'Swift snake.'—Bochart considers the *נפ* to be the *ακοντίας*. The LXX. read *נפ* *εχινος*. So five MSS., pr. one more. *למלח*, one MSS. *נפ* *ל*, three MSS., pr. two, Syr., Ch., *נפ* *ל*, one MS. "There the porcupine made her nest, and the land preserved her young in safety; there the stags met and saw each other's faces. They passed on by number, and one of them was not lost, no one sought his mate," LXX.

16. 'The mouth of Jehovah.'—*ὅτι Κυριος αυτοις ενετειλατο*, which is confirmed by six MSS. reading *מפ* *ב*, with Ar. and Doerderlein, and two reading *צ*, with Bibl. Sonc., Proph. Sonc., and Ar.

CHAPTER XXXV.

1. 'Rejoice.'—LXX., *ευφρανθητι*. *פפ*, some MSS. The *פ* Houbigant supposes, probably enough, to have arisen from the *ה*, with which *פ* should begin, especially when in the vocative, as in the Sept., which omits the *י* in *פיה*. The LXX., Vulg., and Ch., translate *כננצל*, "as the lily." Sym. by *καλυξ*. "Quam nos," says Jerome, "tumentem rosam, et necdum foliis dilatatis possumus dicere."

2. 'The wastes.'—LXX., *נב* *נב*, *τα ερημα του Ιορδανου*. Part of which reading Lowth prefers after Houbigant. For *ה* several MSS. have *פ*, but the LXX. have *אפ*. For *הפ*, LXX., Ch., *נפ*, *και ο λαος μου*. *Θεου ημων*, one MS.

7. 'Shall spring.'—*εκει ευφροσυνη ορνεων· επαυλεις καλαμου και ελη*, LXX. Whence they read, *אם ונה ונה צפ* *רצה* *ש* *רצה*. For *רצה* read, with Houbigant and Lowth, *רצה* *פ*. "There shall be joy of birds, beds of reeds and pools," or "rushes," if *נב* be read, LXX.

8. 'A pure way.'—*פ* is twice written, which is evidently a mistake: many MSS. omit it, with the Syr., the second time of its occurrence: but the LXX. discovers the reason of this mistake—it arose from the corruption of *פ*, *odos καθαρος*, which word it greatly resembles, and which the parallelism of the next line proves to be genuine.

'He himself.'—Thus Lowth. Houbig. for *ל* reads *ל*.

9. 'And no lion.'—*ל*, one ancient MS., as the Sept.

פ.—'Nor the asp,' one MS.

'For ever.'—One MS. of De Rossi adds *ל* *פ*.

'And the dispersed.'—*οι δε διεσπαρμενοι πορευονται επ' αυτης και ου μη πλανηθωσι*, LXX. "Qui autem dispersi erunt, vadent in ea, et non errabunt," Old Italic.

20. 'O God of my salvation.'—Θεε της σωτηριας μου, LXX. "Domine salutis meæ," Old Italic, and so Arab. Και ου πανσομαι ευλογων σε μετα ψαλτηριον πασας τας ημερας, LXX.

'And thou shalt be healed.'—και τριψον και καταπλασαι και υγιης εση, LXX.

CHAPTER XXXIX.

1. 'And ambassadors.'—LXX. add και πρεσβεις, ܡܠܚܝܡ, which Lowth considers necessary to the sense. But may not ܡܠܚܝܡ be scribes, literati, or magi? For ܡܠܚܝܡ, pr. one MS., LXX., Syr., Ch., Vulg., and the parallel place, ܡܠܚܝܡ.

2. 'All the house.'—ܡܠܚܝܡ, ܡܠܚܝܡ, ܡܠܚܝܡ, LXX., in the parallel place, with the Heb. there, and five MSS. in this place. ܡܠܚܝܡ, six MSS., pr. four. So LXX. ܡܠܚܝܡ, seven MSS., pr. one, with LXX.

6. 'To Babylon.'—ܡܠܚܝܡ, two MSS., and the parallel place. ܡܠܚܝܡ, pr. one, Alex. MS., and Ar.

8. ܡܠܚܝܡ, secundo, is omitted by one MS.; by LXX., in both Isaiah and the Kings, Syr., and Ar. "May there be,"—the optative form is used by LXX., Vulg., Ar. For ܡܠܚܝܡ, one MS. has ܡܠܚܝܡ ܡܠܚܝܡ, as the Vulg.

CHAPTER XL.

1. 'O priests.'—ιερεις, LXX., Ar., Ch., Old Italic, Just. Mart., add ܡܠܚܝܡ.

2. 'Her humiliation.'—ܡܠܚܝܡ, η ταπεινωσις. In five places they render it by λειτουργεω, and once by λειτουργια, which is of cognate signification to that given here.

3. 'The voice of one.'—In St. Luke iii. 4, the passage before us is thus quoted. Φωνη βοωντος εν τη ερημω. Ετοιμασατε την οδον Κυριου, ευθειας ποιεите τας τριβους αυτου. Πασα φαραγξ πληρωθησεται, και παν ορος και βουνος ταπεινωθησεται, και εσται τα σκολια εις ευθειαν, και αι τραχειαι εις οδους λειας. Και οψεται πασα σαρχ το σωτηριον του Θεου. The common edition agrees with this up to the words τας τριβους αυτου, for which it reads τας τριβους του Θεου ημων; but one MS. restores the true reading, τριβους αυτου, which is that also of the Compl. Ed., Orig., Chrys., Cyr. Alex. The next difference is, that the common edition of the LXX. inserts παντα before τα σκολια, but this is omitted rightly by MS. Pachom., and two others, with two editions, Eusebius, Theodoret, Hier. The LXX. next read η τραχεια for αι τραχειαι, but this also is restored by five MSS., Euseb., one Armenian MS., and Ed., and two Greek Editions. Eis πεδια, is next read for εις οδους λειας; but that the latter is the true and original lection, is vouched by the Alex. and Marchal. MSS. with sixteen others; the Aldine edition, Just. Mart., Euseb., Cyr., Theod., Georg., and Slav. Verss. Lastly, Και οφθησεται η δοξα Κυριου is omitted by St. Luke, and it is omitted by an Armenian

MS. This line, therefore, is suspicious. From this restored text of the Greek we may discover that the Hebrew has been altered. For ךך read דךך . Omit עבדו , with one MS., Sept., and three Evangelists. For מסלח read מסלחו , and omit לאדנו . For ימלא substitute ימלא ; and for לדרכים חלקים , בקשה . And the last line of the quotation should be $\text{יחיה כל בשר את ישועה יחיה}$. יחיה being corrupted from יחיה .

6. 'I said.'— ואומר , one MS., pr. one, LXX. εἶπα , with Vulg. and Doerderlein.

'All flesh.'—This passage is thus adduced by St. Peter, 1 Epis. i. 24, $\text{Πασα σαρξ ὡς χορτος, καὶ πασα δοξα ἀνθρώπου ὡς ἀνθος χορτου. Ἐξηγήσθη ὁ χορτος, καὶ τὸ ἀνθος αὐτοῦ ἐξέπεσε, τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα}$. With this the Vatic. edition of the LXX. agrees, except in omitting ὡς before χορτος , which is restored by two MSS., Orig., Basil, and Cyr. Alex.; in omitting αὐτοῦ after ἀνθος , which is restored by two MSS. and Just. Mart. Also in reading τοῦ Θεοῦ ἡμῶν for Κυρίου : but the genuine reading Κυρίου is corroborated by nine MSS., Just. Mart., Clemens. Al., Basil, Chryr., Orig., one Armen. MS., and Armen. Ed. The seventh verse is supposititious, as is vouched by the apostle's omission, and that of the LXX.; its omission by nine Hebrew MSS., the Arabic and Old Italic; which last runs thus, "Omnis gloria hominis quasi flos fœni, Aruit fœnum, et cecidit flos: Verbum autem Dei nostri manet in sempiternum." But for Dei nostri , Euseb., Vulg., Vigil. Taps., Aug., and Cyp., read correctly, Domini . The seventh verse is omitted by Cyp., Ambrose, Aug., Max. Taurin, Vigil. Taps. It was inserted by Jerome under a mark of suspicion, and it is so written in the margin in Procopius. Whence we learn that the Heb. stood originally thus:—

כל בשר כחציר
וכל הור אדם כחצץ השדה
יבש החציר ונגל החציו
דבר יהוה יקים לעולם:

9. 'Thou that bringest.'—The LXX. show that originally מבשר and the other verbs were in the masculine. $\text{Ὁ εὐαγγελίζομενος Σίμων}$.

10. 'Lord Jehovah.'— יהוה אלהים , one MS. For משה , LXX. במשה , omitting ל . I read ἐργον ἐκαστου , with MS. Pachom. and ten others, as also does Origen. כדוק , three MSS., pr. one, and Tanchuma.

11. 'Gently lead.'—For ינהל , LXX. ינחם , παρακαλεσει .

12. 'The valleys.'—For גבעות , one MS., ובקעה , with LXX., τὰς νάπας . For תכן , two MSS., תכן .

13. 'Who hath known.'—St. Paul quotes this passage in the Epistle to the Romans (xi. 34,) thus, $\text{Τίς γὰρ (γὰρ, probably his own addition to adapt it to the text,) ἐγνώκειν Κυρίου; ἡ τίς συμβούλος αὐτοῦ ἐγενετο; ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ}$. The first difference in the Vatican is καὶ τίς , for ἡ τίς ; but ἡ τίς is the reading of three MSS., one Ed., Just. Mart., Athan., Theod. The rest of the

quotation is not to be found in the Vat. Ed., but is found exactly as quoted, in sixteen MSS. and four Edd. The intermediate lines are not improbably supposititious. From this correction for *חכו* we should read *חן*, which is several times rendered by *γυνωσκαω* in the Sept. Four MSS. have *חין*, and it occurs in the next verse in that sense. There is the same mistake of these two letters in one MS. in verse 21.

14. *חין*, one MS., pr. one, LXX., and Ar.

15. 'They shall be regarded as spittle,' LXX.

18. 'To whom.'—LXX. omit the conjunction.

19. 'To the graven.'—Ar., Syr., Vulg., Sept., regard it as a question. Et *laminis argenteis argentarius*, Vulg.

20. 'Too poor.'—There are various readings of these words. Perhaps the LXX. read *דמיהו, דמיהו, ομοιωμα κατεσκευασεν αυτον*. Perhaps the Vulg., *דמיהו, argentarius*. One of De Rossi's primò, *דמיהו*; one primò, *דמיהו*. Aben Ezra regards it as signifying "treasury."

22. 'A chamber.'—*ως καμαραν*, LXX.

24. 'Nor shall.'—*חין*, LXX. secundò et tertio; *חין*, tertio, one MS.

28. 'And there is.'—*חין*, many MSS. and Edd., with LXX., Vulg., and Ar.

CHAPTER XLI.

1. 'Be renewed.'—For *חידש*, read, with Lowth and LXX., *חידש*, a restoration which the parallelism authenticates. *חידש*, LXX.

2. 'The righteous man.'—Read *צדיק*, with Chald. and Vulg. MS. Pachom. and three more have *αυτον* afterwards, where the others read *αυτην*.

'His feet.'—*לרגליו*, pr. three MSS., with LXX., Ar., Syr., and Old Italic. After *κατα ποδας αυτου*, LXX., add *και πορευσεται*. For *חידש* and *קשהו*, read *ידים* and *קשהו*, with LXX., Ar., and Old Italic.

3. 'Safely.'—Read *בשלו*, as LXX., and Old Italic, and Vulg., confirmed by one MS. *Την οδον αυτου ουκ ηξει* is the reading partly of Compl., and the negative is added with *ηξει* by six MSS., with Alex. ch. min.

4. 'These things.'—A word is here lost out of the text, restored by LXX., Vulg., and Ch., confirmed by one ancient manuscript, which reads *אלה*.

5. 'The nations.'—For *אמם*, LXX., *αμμις*, *εθνη*. *אמם* was read by Theodoret, one Armen. MS., and Ed., and Syr. *ידיו* is restored by LXX., *ηλθσαν αμα*. It seems probable that the word *למשש* has been lost, as the LXX. read *κρινων εκαστος τον πλησιον*.

7. Five MSS. *ולא*, as the LXX.

8. 'But thou.'—*והוא*, two MSS., pr. one, as the Syr., though without the copula.

9. 'From afar.'—Thus Syr. and Vulg. Lowth observes, that signifying the arm it denotes the extremities, as *הכ* also does. The parallelism establishes this.

14. 'Ye dead.'—*הם*, thus Aq., Theod., Vulg., Rosenmüller, and Bauer. It is a nearer parallel with the former line than to regard it as simply meaning "men." So Ez. xxxvii. 12. It was pointed to be read thus at first in one of De Rossi's MSS.

19. 'I will set.'—In the Vat. Ed. of the LXX. this clause is omitted; but it is supplied partly by MS. Pachom. and eleven others, and Alex. ch. min., who read, *θησω εν τη αραβα βρανδαρ και θαασουρ αμα*. For *הם*, one MS., pr. one, read *הם*.

21. 'Mighty powers.'—With Jerome and Lowth, I understand it of the objects of worship, in the 23d verse called "gods." "Your judgement draweth near, saith Jehovah: your counsels have drawn nigh, saith the King of Jacob," LXX. They read *הם* for *הם*.

23. 'And behold.'—For *הם*, Lowth reads *הם*, "we shall fear," which seems to agree better with the preceding word.

24. 'Of nought.'—*הם*, says Lowth, is a mistake for *הם*; but the LXX. seem to have read *γῆς, εκ γης βδελυγματων*. De terrâ abominationum, Hier. "From the land of abominations have they chosen you," LXX. "The choicest of you is impurity," Syr.

25. 'Let the princes come, and as the potter's clay, and as the potter treading clay, so shall ye be trampled,' LXX.

27. 'I will make.'—The LXX. discover that this verse is disarranged as at present found, and we should read

הם הים הים הים
הים הים הים הים

Αρχην Σιων δωσω, και Ιερουσαλημ παρακαλεσω εις οδον, LXX. Principium Sion dabo, et Jerusalem consolabor in viâ, Old Italic. "I am the first that gave to Zion prophets, and to Jerusalem promises," Ch.

28. 'Among the nations.'—*Απο γαρ των εθνων ιδου ουδεις, και απο των ειδωλων αυτων, ουκ ην ο αναγγελων* και εαν ερωτησω αυτους ποθεν εστε; ου μη αποκριθωσι μοι, LXX.

29. 'Behold, they are all.'—*Εισι γαρ οι ποιουντες υμας ματαιοι (three MSS.) και ματην οι πλανωντες υμας*. For *הם*, LXX. *הם*. "For they that make you are vanity, and they that deceive you of nought," LXX.

CHAPTER XLII.

1. 'Behold my servant.'—This passage is quoted in St. Matthew's Gospel, chap. xii. 18, in the following words, *Ιδου ο παις μου ον ηρετισα· ο αγαπητος μου, εις ον ευδοκησεν η ψυχη μου· θησω το πνευμα μου επ' αυτον, και κρισω τοις εθνεσιν απαγγελοι. Ουκ εμισει, ουδε κραυγασει, ουδε ακουσει τις εν πλατειαις την φωνην αυτου. Καλαμον*

συντετριμμενον ου κατεαξει, και λιπον τυφωμενον ου σβεσει, εως αν εκβαλη εις νικος την κρισιν, και εν τω ονοματι αυτου εθνη ελπιουσιν. This text has been corrupted wilfully in the Sept., by introducing the words "Jacob" and "Israel." They were not there originally, as is evident by the quotations of Didym., Athan., Orig., Euseb., Theod., and the Hebrew text. Ιδου was the commencing word, as three MSS. attest still. For αντιληψομαι αυτου, the true original reading was *ον ερετισα*, as Origen and Eusebius attest by their quotation; who likewise for ο εκλεκτος μου, restore ο αγαπητος μου. Εις ον ευδοκησεν η ψυχη μου, is the confirmatory reading of Didym., Athan., Just. Mart., Euseb. So Orig., only that he reads εν φ for εις ον. For εδωκα, Didym., Theodor., Athan., θησω. For εξοισει, Origen, as St. Matthew, απαγγελει. For ου κεκραζεται ουδε ανησει, Just. Mart. and Origen ουκ ερισει, ουδε κραζει, while Basil, Diod., Cyr. A., Athan., Theod., have preserved the genuine lection, ουκ ερισει ουδε κραυγασει, as Jerome, neque clamabit. Ουδε ακουσεται τις εν ταις πλατειαις την φωνην αυτου, Just. Mart., Ath., and Origen, giving the last correcting touch by their lection, ακουσει τις. Εν ταις πλατειαις is also found in Bas., Diod., Cyr. Alex., Theod. In plateis, Irenæus. Non contendet neque in plateâ vox ejus audietur, Tertull. Non contendet, non reclamavit, nec quicquam in plateis vocem ejus audivit, Novat. Non audietur in plateis vox ejus, Cyp. Καλαμον συντετριμμενον is sanctioned by Just. Mart., Orig., Diod., Cyr. A., Chrys. ου κατεαξει by the same, with the addition of Theodoret. λιπον τυφωμενον by one MS., with Just. Mart., Orig., Diod., Chrys., Cyr. εως αν εκβαλη εκ (εις, Chrysos.) νικος την κρισιν, και τω ονοματι αυτου εθνη ελπιουσιν is the reading of Origen, which agrees with the ordinary edition of the Sept., except that they have επι τω ονοματι, while with him the prep. is omitted. Hence we may correct the Hebrew, by adding ו at the end of the second clause, and adding the conjunction to ששש. For ששש read שש; for ששש, with one MS., ששש; to ששש add the plural termination ו, and for ששש, ו ששש. So the last line must have been originally

ו ששש ששש ו ששש

5. 'Fixed the world.'—שש is several times translated στερεωω by the LXX.

7. 'And from.'—ו שש, four MSS., as LXX. and Syr.

10. Rejice. For ששש, several MSS. επ' ακρου, Alex.

11. 'Rejoice.'—For שש, LXX. שש ευφρανθητι. For שש, LXX. שש, και οι κατοικουντες Κηδαρ.

13. 'Jehovah the God of hosts shall go forth, and destroy war. He shall stir up wrath; he shall give a signal (σημανει, MS. Pachom. and eight others), and roar against his enemies with might,' LXX.

14. 'Shall I for ever.'—After ששש, add, with MS. Pachom. and seventeen others, with one Ed., Theod., Armen. one MS., and Ed.,

ὅλην, εἰσώπησα δι' αἰῶνος μὴ καὶ αἰσιωπησώμαι. So Lowth. Ως ἡ τικτούσα ἐκαρτέρησα νυν [Arm. one MS. and Ed.], ἐκστήσω καὶ ξηρανῶ αὐμα, LXX.

15. 'Rivers, islands.'—For דִּמָּן Lowth and Houbigant read דִּמָּן, which agrees very well with the parallelism of the next line. But the LXX. read *νησους*. Parkhurst considers that דִּמָּן signifies habitations.

16. 'And I will.'—וְנִבְנִינָה, nine MSS. as the LXX., καὶ τριβους. וְנִבְנִינָה, many MSS.

19. 'The people.'—Τις τυφλὸς ἀλλ' ἡ ὁ λαὸς παῖδες μου (MS. Pachom. and eight others), καὶ κῶφοι ἀλλ' ἡ οἱ κυριευόντες αὐτῶν; τις τυφλὸς ὡς ὁ ἀφειστήκως ἀπεσχηκώς (sixteen MSS., two Edd., Arm. one MS. and Ed.), καὶ ἐτυφλώσαν οἱ δούλοι τοῦ Θεοῦ, LXX. In the second clause the Vulg. and Chald. are followed. וְכֵן they translate οἱ κυριευόντες αὐτῶν, reading perhaps וְכֵן. וְכֵן, one MS. "Who is blind but they that rule over them? and the servants of God are become blind," LXX. For וְכֵן in the third place, one MS., pr. one, Symmachus, Lowth, and Doerderlein, וְכֵן. וְכֵן one MS., as the LXX.

20. 'Ye have seen.'—For דִּמָּן, LXX. וְכֵן, Εἶδετε πλεονακίς. So Vulg., Ar. וְכֵן, many MSS., Syr., Vulg. וְכֵן, two MSS., as LXX., Ar.

21. 'Jehovah hath desired.'—רָצָה, LXX., ἵνα δικαιωθῇ, καὶ μεγαλυνῇ, αἰνεσίν. For דִּמָּן, which has nothing parallel with it, the LXX. show that a word greatly resembling it was read originally,—דִּמָּן. So Lowth.

22. 'But I beheld.'—דִּמָּן has dropped from the text, restored by LXX., Ar., and Old Italic. For דִּמָּן, LXX. read דִּמָּן, ἐν τοῖς ταμείοις, πανταχού καὶ ἐν οἰκοῖς αὐμα, ὅπου ἐκρύψαν αὐτούς, ἐγένοντο εἰς προνομήν, LXX. For דִּמָּן, LXX. probably דִּמָּן, αὐμα.

24. 'They sinned.'—Ἠμαρτοσαν, LXX.

25. 'Fury of his anger.'—One MSS. דִּמָּן in the necessary construct form.

CHAPTER XLIII.

2. 'The rivers.'—דִּמָּן, four MSS. primò one, Bib. Sonc., LXX., Vulg., Syr., Ar., and Ar. Saad.

9. 'Among them.'—בֵּינֵם, several MSS., Proph. Soncin., Syr., and Vulg.

14. 'The Chaldeans.'—καὶ ἐπεγέρω φευγόντας πάντας, καὶ Χαλδαῖοι ἐν πλοίοις δεθῇσονται, LXX. So Old Italic, Et Chaldei in navibus vincientur. "For your sakes have I sent to Babylon, and I have taken down all the bars, and the Chaldeans whose boasting is in their ships," Vulg.

15. 'The Creator.'—For וְכֵן, six MSS. have וְכֵן.

26. 'But do thou.'—Σὺ δὲ μνησθήτι, καὶ κριθώμεν, λέγε σὺ τὰς ανομίας σου πρώτος, LXX. Dic tu iniquitates tuas primus, ut justificeris, Old Italic. The וְכֵן of the next line belongs to this.

27. 'Thy teachers.'—So Chald., Aq., Sym., Theod. "Your rulers," LXX., "Your interpreters," Vulg.

28. 'Thy princes.'—*καὶ ἐμῶν οἱ ἀρχόντες σου* (MSS. Marchal., Pachom., and ten others), *τὰ ἀρχα μου*, LXX. Whence they read what is evidently the true text—

יְהוָה יְהוָה אֱלֹהֵינוּ,

as Lowth has restored it.

CHAPTER XLIV.

2. 'And Jeshurun.'—*יִשְׂרָאֵל*, one MS., pr. three. LXX. had both, *καὶ ἡγαπημένος Ἰσραὴλ*.

3. 'I will pour.'—"I will give water to them that travel in thirst through the dry desert."—LXX.

4. 'As the grass.'—Read with Sept. *כַּבֵּן כִּים*, *ὡς ἀνα μέσον ὕδατος*, a word having been lost out of the text. *כַּבֵּן* is also confirmed by several Hebrew MSS. and one Edd. Thus Lowth.

7. 'The order.'—*Et ordinem exponat mihi*, Vulg., Ar.

'I made man.'—Here also a word has fallen from the text. Read with LXX., *לֵךְ עַד שְׁמֵי שָׁמַיִם*. *Ἀφ' οὗ ἐποίησα ἀνθρώπον εἰς τὸν αἰῶνα*. This is confirmed by five MSS., pr. two, which read *עד* for *עַד*. Several MSS. omit the *ו* in *וַיֵּשֶׁב*; one pr. omits *וַיֵּשֶׁב*, as LXX. and Ar. For *לֵךְ*, read with Chald. and Lowth, *לֵךְ*; LXX. have *לֵךְ*.

8. 'Fear ye not.'—LXX. appear to have read *כֹּחַ* and *כֹּחַ* for *כֹּחַ* and *כֹּחַ*.

9. 'They that make idols were not then in existence; and they that grave images are all vanity; acting after their own lusts, which shall not profit them.'—LXX.

10. 'That they may be ashamed.'—For *כִּי* one MS. has *כִּי* with Lowth and Doerderlein.

11. 'Shall be dumb.'—LXX. show that for *כֹּחַ* we should read *כֹּחַ* *καὶ κωφοί*. So Matt. xxii. 12. *עֲבִידֵי*, pr. one and Chald.

12. 'The file.'—Vulg., "limâ operatus est." So Parkhurst under *עֲבַד*. But several MSS. have *עֲבַד*. "For the workman sharpeneth his steel in the coals, worketh it with the axe, and fixeth it with a gimlet, and worketh it with the arm of his strength," LXX. *ἐν ἀνθραξί*, MS. Pachom. and fifteen others, with four Codd. Sergii.

13. 'The carpenter having chosen out a tree, fixeth it with a rule, giveth it shape with a pencil, maketh it in the joints, and with glue reduceth it to order,' LXX. *καὶ ἐμορφώσεν αὐτό, ἐν περιγραφίδι ἐποίησεν αὐτό ἐν περιγωνίῳ, καὶ ἐν κολλῇ ἐρρυθμίσεν αὐτό*, MS. Pachom., Marchal., twenty-one MSS., and two Edd.

14. 'He heweth.'—*Ἐκοψεν αὐτῷ κέδρον, ξύλον ὃ ἐφυτεύσε Κύριος*, MS. Pachom., fifteen others, and two Edd. *Ἐκοψεν αὐτῷ κέδρους, καὶ ἔλαβεν ἀγριοβαλανόν, καὶ ὄδον ἐκαρτέρωσεν αὐτῷ ξύλον ἐκ τοῦ ὄδυμον*,

Alex. MS. ch. min. For *αγριοβαλανον*, MS. Pachom. and ten others *πρινον*. "He heweth him down a cedar, he taketh the ilex and the oak, he strengtheneth for himself a tree out of the forest, which Jehovah planted, and the rain nourished," LXX.

18. 'Are sealed.'—For *סד* read *סד*, with LXX., Ch., Vulg., and Lowth.

19. 'Nor regardeth.'—The LXX. show that the parallelism of the former line was originally kept up in this, *לֹא יִדַּע אֶל תַּנְחֵהוּ*.

20. 'Know.'—For *דעה*, LXX. *דעה*. Pars ejus cinis est, Vulg.

24. 'By myself.'—Thirteen MSS. restore the *p* by reading *בְּיָמִי*.

28. 'Thou art.'—Read with Vulg. and Lowth *אתה*. One MS. pr. one *אתה*, omitting the conjunction.

CHAPTER XLV.

1. 'I will break through the strength of kings.'—LXX. Many of the Fathers mistook *Τῷ χριστῷ μου Κυρῷ* for *Τῷ χριστῷ μου Κυριῷ*.

2. 'Level the mountains.'—For *סד*, read with LXX., Ar., and Lowth, *סד*. Orig., Euseb., Cosmas. Egypt., Tertull., and Cyp., read *סד* for *סד*, with LXX.

8. 'The Just One.'—*Et nubes pluant Justum; aperiatur terra, et germinet Salvatorem*, Vulg.

9. 'The moulder.'—One MS. has *שד*, omitting ' in the second place. It is also sing. in the LXX. *שד*, Proph. Sonc. *και το εργον, ουκ εχεις χειρας*, MS. Pachom. and eight others.

11. 'He that createth.'—LXX. *ὁ ποιησας τα επερχομενα*. So Lowth. The next clauses he reads with just reason as a question in the second pers. plur. *יִשְׁאֲלוּ*, as the Chald.

12. 'To shine.'—*φαίνειν* is added by MS. Pachom. and nine others.

13. 'A king.'—LXX. restore *לך*, lost from the text.

15. 'We knew it not.'—*Συ γαρ ει ο Θεος, και ουκ ηδειμεν*, LXX.

16. 'His adversaries.'—*שד* omitted from the text supply from the LXX., whom Lowth follows. The word occurs in the next line, where the LXX. had *שד* *יִשְׁאֲלוּ*, *εγκαινιζεσθε προς με νησοι*.

23. 'As I live.'—This passage is quoted (Rom. xiv. 11) where the words are as follows—*Ζω εγω, λεγει Κυριος, οτι εμοι καμψει παν γονυ, και πασα γλωσσα εξομολογησεται τῷ Θεῳ*. This is authenticated (though the commencing words are not found in the Sept.) by Cyril. Alex. In the Vat. edition we read *ομειται* for *εξομολογησεται*, but this latter word is restored by MS. Marchal., Alex., and eight others, which read *και εξομολογησεται πασα γλωσσα τῷ Θεῳ*, exactly as the apostle, together with Just. Mart., Chrysos., Cyr. Alex., Theod., Armen. one MS., and Ed., Geor. and Slav. Verss. *Et confitebitur omnis lingua Deo*, Orig. and Hier. Hence to the Heb. text, as it now stands, should be added

יִשְׁאֲלוּ *שד* *יִשְׁאֲלוּ*,

which is corroborated by one MS., which reads כח ; and כח should be substituted for כח , and כח added. From the evidence adduced above, it is probable that the Jews have wilfully corrupted this text, through hatred to the apostle's argument and his quotation of it.

25. 'Saying.'— $\text{Δεγων δικαιοσυνη και δοξα προς αυτον ηξει}$, LXX. For כח read כח . For כח read כח . Two MSS. have כח , as the LXX., Syr., Ch.

CHAPTER XLVI.

1. 'Dagon.'—For כח , LXX. read כח . *Contritus est Dagon*, Hier. *Σαγων*, Ar. "Their idols were like unto beasts," Sym. *Αιρετε αυτα καταδεδεμενα ως φορτιον κοπιωντι εκλελυμενη και πεινωντι, ουχ ισχυοντι αμα*, LXX.

2. 'Him that carrieth.'—*Non potuerunt salvare portantem*, Vulg. So Chald. and Syr.

3. 'And carried.'— כח , LXX., confirmed by four MSS., pr. one, Bib. Sonc., Proph. Sonc., Syr., and Ar.

5. 'See ye, and labour thereat, ye deceived.'—LXX., Syr., Ar. *Ex-cogitate*, Hier.

8. 'Return in your hearts.'—*Μετανοησατε οι πεπλανημενοι, επιστρεψατε τη καρδια*, LXX. For כח , which gives a false sense to the passage, read with Vulg. and Dathe כח . *Mementote illud et confundamini*. כח , probably LXX. *στεναξατε*.

11. 'And from a distant land.'— כח , LXX., Syr., Vulg., confirmed by two MSS.

CHAPTER XLVII.

2. 'Discover thy hoary locks.'—For כח , LXX. כח , *tas polias*.

3. 'Shall resist me.'—*Ουκ αντιστησεται εν εμοι ανθρωπος*, Sym. כח , Lowth.

7. 'Thy latter end.'— כח , several MSS. and Edd. *Ta eschata σου*, three MSS., LXX., and Vulg.

9. 'At an instant.'—For כח , Sept., Syr., and Ar., כח , which the parallelism, as Lowth observes, authenticates.

10. 'Thy wickedness.'—Should it not be כח , according to the next line? For "None seeth me," the LXX. have "I am, and there is none other. Know, thou, there shall be a cognizance of these things; and thy fornication shall be thy shame." The Sonc. Proph. have כח .

11. 'A pit.'—For כח , read with LXX. and Old Italic, כח , *Βοθυνος και εμπεση, εις αυτον*. *Εξαπυνης απωλεια, ινα ουγνωσ*, Arm., one MS., and Arm. Ed. כח , many MSS. It should be כח , as is evident from the former verses and its sense here. See De Rossi's Supplement.

13. 'Stand up.'—*Στητωσαν δη και σωσατωσαν οι αστρολογοι του*

ουρανου' οι ορωντες τους αστερας αναγγειλατωσαν σοι, τι μελλει επι σε ερχεσθαι, LXX.

14. 'Thou shalt have.'—The Heb. text here is so manifestly contradictory to itself, that it is wonderful that no emendations have been proposed. The LXX. give an easy, and doubtless the original sense, *οτι χειεις ανθρακας πυρος καθισαι επ' αυτους*. Quia habes carbones ignis, sedebis super eos, Old Italic. Sedebis., Hier.

15. 'Shall such.'—Ουτοι εσονται σοι βοηθεια; εκοπιασας εν τη μεταβολη σου εκ νεοτητος σου, ανθρωπος καθ' εαυτον επλανηθη, σοι δε ουκ εσται σωτηρια, LXX. Hi tibi erunt in adjutorium? Laborasti in commutatione tuâ ab adolescentiâ: homo in semetipso erravit, tibi autem non erit salus, Old Italic. In the former quotation *μεταβολη σου* is the reading of MS. Pachom., eighteen others, and three Edd. *νεοτητος σου* is the lection of MS. Marchal. and Pachom., with one Ed.

CHAPTER XLVIII.

1. 'From Judah.'—Probably for יְהוּדָה we should read יְמִי, as LXX., *εξ Ιουδα*. But MS. Pachom. has *εξ οσφνυος*.

2. 'Ye that call.'—και αντεχομενοι τῷ ονοματι, LXX.

6. 'But ye know.'—και υμεις ουκ εγνωτε, LXX., וְאַתֶּם יָדְעִים. One MS., pr. one, יָדְעִים.

7. 'In former days.'—LXX., Syr., Ar., omit י in יָמֵי; confirmed by one MS., pr. one.

8. 'I opened.'—פָּתַחְתִּי, one MS. But LXX. and Ar. present the true lection, פָּתַחְתָּ, as the next line demonstrates.

10. 'As silver.'—For כֶּסֶף read כֶּסֶם, with Vulg., Houbig., and Doerderlein. For כֶּסֶם, one MS., pr. one, כֶּסֶם.

11. 'My name.'—שִׁמִּי, omitted from the text, is restored by LXX. and Ar., and confirmed by one MS.

12. 'My servant.'—עַבְדִּי is added by two MSS., pr. two, Bib. Sonc., Proph. Soncin., Talmud Hieros., and confirmed by the parallelism.

14. 'Among you.'—Many MSS. and two editions, כִּי, which agrees better with the former line. *ον ο Κυριος ηγαπησε ποιησει το θελημα αυτου*, Sym. *του αραι σπερμα Χαλδαιων*, LXX. *וְאַתֶּם*, probably lost out of the text, from the resemblance of its latter part to the former word.

16. 'Hear these things.'—גִּידִי is added by one MS. *ουδε εν τοπω ηης σκοτεινῳ*, by nine MSS., with the Alex., while MS. Pachom. in the margin gives this note, "The Saviour is speaking."

19. 'Thy name.'—ουδε νυν ου μη εξολοθρευθης, ουδε απολειται το ονομα σου ενωπιον μου, LXX.

20. 'And let.'—וְיָצִיא, LXX., Syr., Ch., Ar., add the copula, with many MSS.

CHAPTER XLIX.

2. 'A polished shaft.'—For שׁוֹט , LXX. ῥῶτα , *βελος εκλεκτον*.

5. 'Thus saith.'— כֹּן , restored by LXX., Syr., and Ar., is confirmed by seven MSS., pr. three. For לֹ read לֵ , with LXX., MS. Pachom., many Hebrew MSS., the Keri, Chald., Aq., Vulg., Sym., Theod., Houbigant, and the parallelism necessary to correspond with אֵין .

6. 'The preserved.'—LXX. שׁוֹר , with the other z. שׁוֹר , one MS., LXX., Ar.

7. 'Call ye holy.'—For שׁוֹר , read with LXX., many MSS., and editions, שׁוֹר . Also שׁוֹר for שׁוֹר , *την ψυχην αυτου*.

8. 'The Gentiles.'—For עַם , read with LXX. עַמִּים , as the context evidently demands.

9. 'And to those.'— וְאֵלֵינוּ , several MSS. LXX., Syr., Vulg., Ch.,

Ar., add לֵנוּ after לֵנוּ , with LXX., confirmed by the parallelism of next line.

11. 'Shall be a pasture for them.'—LXX.

15. 'Saith Jehovah.'— יְהוָה is supplied by LXX., having been lost from the text. It comes with peculiar propriety after the sentiment just expressed.

17. 'Soon shalt thou.'— בִּיָּד is taken by the LXX. in the sense of builders, and the sentiment expressed by them is parallel with the succeeding line, *Και ταχυ οικοδομηθησθι υφ' ων καθηρεθης*.

18. 'Her jewels.'— כִּלְיֶיהָ , lost from the text, from its great similarity to the preceding word כִּלְיֶיהָ , is restored by LXX. and Lowth.

21. 'A widow.'—For גִּלְמַחַדָּה , read with LXX. אַלְמָנָה . Many MSS. and LXX., חַלָּה .

21. 'The Terrible One.'—For צִדִּיק read עָו , with Syr., and Vulg., and Lowth. To which may be added the LXX., who twice translate עָו by the inflexions of *αδικεω*. The parallelism requires it also, and the response in the next verse makes it certain. How prejudiced must those be who will not yield, as Lowth observes, to such reasons as these!

CHAPTER L.

2. 'Is dried up.'— חִיבַשׁ , LXX. for חִבַּשׁ . It is the true reading from what follows, else there would be a hysteron-proteron. The LXX. are confirmed by one ancient MS. and Lowth.

4. 'He hath made me.'—*εθηκε μοι πρωι νοειν*, four MSS. בִּנְךְ , secundo, two MSS. omit with LXX.

5. 'Smote on the face.'—*τας δε σιαγονας μου εις ραπισματα*, LXX. Et genas meas ad alapas, Old Italic. So Syr. and Ar., "I hid not my face from them that chided and spat on me." Vulg. "And I hid." The LXX. affix the conjunction.

10. 'Let him listen.'—שׁוּע, LXX. and Syr., with Lowth.

11. 'Compass.'—LXX. *κατισχυεε*. שׁוּ, perhaps, was their reading, though they seem twice to have translated שׁוּ by *επισχυω*.

CHAPTER LI.

2. 'I blessed him.'—The LXX. add, "and loved him," *ואהב*, a word so like the succeeding that it is not wonderful if it were omitted by mistake.

3. 'And thus.'—For כִּי, read with LXX. *ὅτι*, *και σε νυν ουτως*.

4. 'Ye Gentiles.'—For שׁוּ and *לְאֻמִּי*, read שׁוּמִים and *לְאֻמִּים*, with three MSS. and Syr. in the first instance, and with seven MSS., pr. five, Aq., Sym., and LXX., in the second. Was not this change made by the Jews in their hatred to the Gentiles and envy at God's calling them? The tenor of the passage shows that the Gentiles are addressed.

5. 'As light.'—Sept. restore שׁוּר, lost from the text.

'On mine arm shall the Gentiles trust.'—LXX.

8. 'For as a garment is consumed by time, and as wool is devoured by a moth.'—LXX.

9. 'Art not thou?'—MS. Pachom., with fourteen others, fill up here a gap in the Sept. version, by reading *Ου συ ει η κατακοψασα αλαζονειαν διαλυσασα δρακοντα*; while five more render the first part by *η λατομησασα πλατος*, as does Jerome. "Art not thou it which hast smitten the Proud One?" Vulg.

11. 'And sorrow.'—שׁוּר, many MSS. and editions.

12. 'Dry up.'—Thus LXX.

13. 'Who desired.'—For שׁוּר, many MSS. שׁוּר. In the last clause LXX. restore שׁוּר, and the suffix after שׁוּר, *και νυν που ο θυμος του θλιβοντος σε*; the כִּי of which suffix has been by mistake prefixed to the next word, as Lowth remarks.

14. 'He marcheth.'—Lowth's and the Vulgate's translation of this line is adopted. Symmachus' version is very remarkable—"Soon shall Hades be opened, nor shall (men) die unto corruption." "For in saving thee, he shall not tarry nor delay, nor die unto corruption, and his bread shall not fail," MSS. Pachom., seventeen MSS., and two editions. *Απρος σου* is the reading of MS. Pachom. One MS. has שׁוּר for שׁוּר. שׁוּר is here taken to be from the root שׁוּר, a word applied to the unabated force of Moses at his death, Deut. xxxiv. 7.

15. 'My name.'—*Ο παρασσω την θαλασσαν*, LXX. They read שׁוּר and שׁוּר, the last of which corrections is evidently necessary.

18. 'Guide thee.'—The LXX. continue the same pronoun throughout, as it evidently should be, *ο παρακαλων σε*. Either they read שׁוּר for שׁוּר, as has been noticed before, or שׁוּר must signify "to comfort," as well as שׁוּר.

19. 'Who shall give?'—For תתן read תתן , with all the versions, the Targum, and one MS.

21. 'But not.'— א , three MSS. omitting the ו , with all the versions except the Chald.

22. 'Thy God.'—Omit י , with one MS., LXX., and Ar. תו , pr., one MS. and Syr.

CHAPTER LII.

4. 'Thus saith.'—Omit ו , with LXX., Ar., and two MSS. Omit י , with several MSS., LXX., and Ar. Several add והם , and three read והם . *και εις Ασσυριους βια ηχθησαν*, LXX. So Ar., Syr. Et in Assyrios violenter abducti sunt, Old Italic. For והם Dodson supposes that the LXX. read והם . For והם they found והם .

5. 'Why are ye here?'—This verse is signalized in being the subject of a quotation by St. Paul, Rom. ii. 24, where it is found thus adduced at the end of the apostle's argument, convicting the Jews of sin, *Το γαρ ονομα του Θεου δι' υμας βλασφημεται εν τοις εθνεσιν, καθως γεγραπται*. The last words show that this is a direct quotation. And thus is it found now in the Sept., *Δι' υμας διαπαντος το ονομα μου βλασφημεται εν τοις εθνεσι*. The word *διαπαντος* is omitted by Just. Mart., Isid. Pelus., and Chrysos. So Tertull. *Ουαι υμιν, οτι δι υμας*, Chrys. *Ουαι δι' ου το ονομα μου βλασφημεται εν τοις εθνεσιν*, Constit. Apos. and Ign. The whole verse is in accordance with this in the Sept., *και νυν τι εστε ωδε; ταδε λεγει Κυριος, Οτι εληφθη ο λαος μου δωρεαν, θαναμαζετε και ολολυζετε* and is God's appeal to the Jews, that for their sins against him they had been made captives both in Egypt and Assyria, and at the time here intended. This is in perfect accordance with St. Paul's quotation, who convicts them in the second of the Romans of sin. But the sense is quite opposite in the Hebrew, and God is represented as pitying them, because their masters make them to howl. It is indeed said that this is not the passage quoted, but that in Ezek. xxxvi. 22, 23, but these are the apostle's very words; there they are different; and his concluding phrase shows that the direct words were quoted. It follows, then, that here, as in other places, the Jews have wilfully corrupted the Word of God; and God has made the Greek and Hebrew mutual checks; where the Greek has been corrupted, the Hebrew sometimes remains entire, and where the Hebrew has been tampered with, the Greek discovers the falsification. For עמי we should probably read עמי , a corruption apparently wilfully made in several places by the Jews in their hatred to the Gentiles. In the parallel place of Ezek., for עמי we read יהוה כי אני יהוה . And this is confirmed by one MS., which has a rasure after the ו of יע , showing that it was originally יע . To which the Vulg. adds its

corroboration, "Dominatores ejus (populi mei) inique agunt, et jugiter totâ die nomen meum blasphematur," showing that the Jews, and not their oppressors, are rebuked.

6. 'In that day.'—Omit the second נָּל , with Vulg., LXX., and Syr. Three MSS. have נָּל , either after נָּל or in place of it.

7. 'How beautiful.'—Quoted in Romans x. 15, thus, $\text{ὡς ὡραίοι οἱ ποδες των ευαγγελιζομενων ειρηνην, των ευαγγελιζομενων τα αγαθα}$. For which we have in the Vat. Ed., $\text{ὡς ὡρα ἐπὶ των ορειων, ὡς ποδες ευαγγελιζομενου ακοην ειρηνης, ὡς ευαγγελιζομενος αγαθα}$. ὡς ὡρα is an evident mistake for ὡς ὡραίοι , and ὡς for οἱ . The true lection, ὡς ὡραίοι , is still found in MS. Pachom., Chisian., and seven others; in Euseb. and Orig. $\text{των ευαγγελιζομενων ειρηνην, των ευαγγελιζομενων αγαθα}$, Chrys., Theod.; Eusebius the same, the clauses only transposed. Nilus nearly the same, and Origen. *Quam speciosi pedes evangelizantium bona, evangelizatum pacem*, Iren. MS. Pachom., sixteen others, and one edition, have $\text{ευαγγελιζομενου αγαθα}$. *Quam tempestivi pedes evangelizantium pacem, evangelizantium bona!* Hilar. ἐπὶ των ορειων is omitted also by Euseb., Chrys., Theodoret. Hence νῶν should be omitted with נָּל , and נָּל read in the plural.

8. 'Thy watchmen.'—LXX. show that the י in נָּל belongs to the next word, נָּל , and that we should read נָּל in the passive.

'When the Lord shall have mercy on Zion.'—LXX. Lowth and Chald. translate as in the text.

9. 'His people.'—For נָּל , pr. one, MS. one, one ut videtur, נָּל . One has נָּל , confirming the LXX.

11. 'Depart, depart.'—It is highly probable that this is the passage quoted by St. Paul, 2 Cor. vi. 17, $\text{Διο εξελθετε εκ μεσου αυτων, και αφορισθητε, λεγει Κυριος· και ακαθαρτου μη απτεσθε· καγω εισδεξομαι υμας, και εσομαι υμιν εις πατερα, και υμεις εσεσθε μοι εις υιους και θυγατερας, λεγει Κυριος παντοκρατωρ}$. As it stands in the Vat., we read $\text{Αποστητε, αποστητε, εξελθατε εκειθεν, και ακαθαρτου μη απτεσθε, εξελθετε εκ μεσου αυτης, αφορισθητε οἱ φεροντες τα σκενη Κυριου}$. This is brought nearer to the apostolic quotation by the following various readings, μη απτεσθε , MSS. Marchal., Pachom., Chis., twenty-one other MSS., and two Editions. εν μεσου αυτων , MS. Pachom. and seven others, with Athan., Chrys., Cyr., Theod. και αφορισθητε by MSS. Marchal. and Pachom., Athan., Cyr.; while Chrys. and Theod. add λεγει Κυριος . The command that those should be "clean who bear the vessels of the Lord," is quite abrupt, and without connexion with the context; while this of St. Paul harmonizes beautifully with it. There is therefore strong reason for concluding that in this passage both the Greek and Hebrew are corrupted.

14. 'At him.'— נָּל , one MS., pr. 1, Syr., Targ. For נָּל read נָּל , with Drs. Durell and Jubb, following the θανμασονται of the Sept.

15. 'For they to whom.'—Quoted by St. Paul, Rom. xv. 21, *ἀλλὰ καθὼς γεγραπται. Οἷς οὐκ ἀγγέλη περι αὐτοῦ, σφονται, καὶ οἱ οὐκ ἀκηκοασί, συνησουσί*, which is exactly the Sept. version to a letter.

CHAPTER LIII.

1. 'Jehovah, who.'—Add *יהוה*, with St. John xii. 38, Lxx., Clem., Just., Orig., Tert.

2. 'A tender plant.'—Lxx. translate *יֶלֶד*, "an infant," a sense which it may well take here, in which they are followed by Syr., Ar., and Old Italic.

3. 'But his form was dishonoured, and falling below that of the sons of men; a man that was under stripes, and knowing how to bear sorrow: for his face was turned away, he was despised and not esteemed,' Lxx. Eight MSS. *עָנָה*, as Lxx., Syr., Ar.; four, *וְנִסְחָה*; two MSS. *עָנָה*, as Lxx., and Vulg.

'Surely himself.'—Quoted by St. Matt. viii. 17, *Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νοσοὺς ἐβάστασεν*. The Vat. edition has, *Οὗτος τὰς ἀμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνᾷται*. But the true reading is restored by MS. Pachom. and one other, which read *ἀσθενείας ἡμῶν*, a lection confirmed by Procop. and Basil, while Basil and Theodoret restore the latter part, *καὶ τὰς νοσοὺς ἐβάστασεν*. So Irenæus, "Ipse infirmitates nostras accepit, et languores portabit." Nearly thus. Tertul. "Quoniam infirmitates nostras suscepit, et ægritudines nostras portavit," Ambrose. Nearly thus Aug. and Max., Taurin. *יְהִי*, many MSS. and Editions. Several MSS. and Editions add *וְהָיָה*, but without countenance from the Evangelist or Lxx. *וְהָיָה*, one MS. pr. two, Lxx., Syr., Ar.

5. 'And he was bruised.'—*וְנִסְחָה*, one MS. pr. one, Syr., Ar. For *וְנִסְחָה*, two MSS. *וְנִסְחָה* sing., as Lxx. and Ar.

6. 'Hath made to light.'—One MS. *הָיָה*. The ancient versions read *וְהָיָה, κατηντησάι ἐποίησεν ἐπ' αὐτον*, Sym.

7. 'He was offered up.'—"Oblatus est quia ipse voluit," Vulg. "It was exacted, and he was made answerable," Lowth. *Προσηνεχθή και αὐτος υπηκουσε*, Sym. *Υπακουων οὐκ ἠνοίξε*, Theodot. "He was offered up, and he was obedient," Symmachus.

'He was led.'—Quoted in the Acts, chapter viii. 32, 33, *Ὡς προβατον ἐπὶ σφαγῇν ἡχθή, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κειροντος αὐτον ἀφῶνος, οὕτως οὐκ ἀνοίγει τὸ στομα αὐτου. Ἐν τῇ ταπεινώσει αὐτου ἡ κρίσις αὐτου ἡρῇ, τὴν δὲ γενεὰν τίς διηγήσεται; ὅτι αἰρεται ἀπο τῆς γῆς ἡ ζῶη αὐτου*. With this the Vat. edition agrees very nearly. Its omission of *αὐτον* after *κειροντος* is supplied by MSS. Marchal., Chis., and thirteen others, with Ath., Greg. Nyss., Chrys. The omission of the same word after *στομα* is in like manner supplied by MSS. Marchal., Chis., and twenty-two others, with three Editions, and Just. Mart. Its omission of *αὐτου* after *ταπεινώσει*, is restored by MSS. Pachom., Chis.,

and eight others, with Just. Mart. The omission of *de* after *γενεα* by nine MSS., Just. Mart., Didym., Cyr. Thus is the apostolic quotation shown to be accurate. Hence we learn that for גזירה we should read, with one MS., גזרה, or גזרה, as another. For גזירה read גזירה; for גזירה read גזירה, in near accordance with which one MS. has גזירה, the *v* being transferred to the beginning instead of the end. גזירה, several MSS., which should be גזירה, and גזירה, גזירה; גזירה, four MSS., pr. three, Syr., Ar.

‘Led to death.’—For לח, read with Lowth, LXX., and Ar., and Old Italic, לח, *eis* θάνατον. In his note on this place Lowth quotes Kennicott, who proves that Origen greatly pressed the Jews with this passage, citing it as above; and as he declared that he quoted from their own Hebrew text, therefore he argues this must have been in the Hebrew text of that day. To which may be added the testimony of Justin Martyr, who twice quotes this passage, reading *eis* θάνατον. And he also makes the same affirmation with Origen. So Clem. Rom., and Chrys.

9. ‘He was taken up.’—This sense of קח is found 2 Sam. xviii. 9, where it is said of Absalom, “he was taken up between the heaven and earth,” a case exactly parallel with that before us. De Rossi informs us that קח was pointed to be read passively in one of his Spanish MSS. With Kennicott, I suppose that קח and גזירה have been transposed, a mistake of which several examples might be found. Lowth considers גזירה to be from the root גזר, and renders it by “tomb.” “I will give the wicked for his burial, and the rich for his death,” LXX.

9. ‘Because he had done.’—Cited by St. Peter, 1 Epistle ii. 22, *Ος αμαρτιαν ουκ εποιησεν, ου δε ευρεθη δολος εν τω στοματι αυτου*, which quotation agrees with the LXX., except in the word *ευρεθη*, which is omitted from the Vat. edition, but is restored by MSS. Marchal., Pachom., Chis., and seventeen others, Alex. edition, Clem. R., Euseb., Chrys., Ath., Bas. Sev., Theod. Whence we learn that גזירה has fallen from the Hebrew text.

10. ‘And Jehovah is desirous of purging him from his affliction: if his soul be given (δωται, Alex., Just. Mart.) for sin, our soul shall see a long lived race; and Jehovah desireth by his hand to remove away the travail of his soul, to discover to him light, and to form him with understanding, to justify the Just One that hath been a faithful servant to many, and their iniquities himself shall bear,’ LXX. “Sin was laid upon his soul, that he might see his seed, might prolong his days, and that the will of Jehovah might prosper in his hand: that he might behold of the travail of his soul, and fill the just with knowledge, and justify them. He shall be the servant of many,” Syr. “Because his soul hath been afflicted, he shall see and be comforted: by his knowledge shall the Just One himself, my servant, justify many, and their

iniquities himself shall bear," Vulg. Tertull., "Et voluit Deus eximere a morte animam ejus." Tichon., Aug., Fulg., and Vigil. Taps., quote as the LXX. For דָּוָן , one MS. דָּוָן , agreeing with LXX., *εαν δωται*.

12. 'He shall inherit.'—One MS. רָחַן , as LXX. and Ar. A part of this verse is quoted by St. Mark xv. 28, and Luke xxii. 37, thus, *και μετα ανομων ελογισθη*. In the LXX. it is, *Εν τοις ανομοις ελογισθη*. But Just. Mart. and the Constit. Apost. have *μετα των ανομων*. $\text{אַנְת' \omega\text{ן} \text{παρεδοθη η ψυχη αυτου εις θανατον}$, LXX. "He shall make intercession for the sins of many, and for his sake shall they be forgiven," Ch. "And was betrayed (or delivered up) for their sins," LXX.

CHAPTER LIV.

1. 'Break forth.'—The quotation of the Apostle Paul, Gal. iv. 27, agrees exactly with the Sept. Whence it appears that we should omit וְיָ , as having probably fallen into the text by mistake from the line above, or it may have been the gloss of some scribe on the word וְיָ .

8. 'A moment.'— רֵגֶע is omitted by two MSS., pr. one, LXX., Syr., Ar.

9. 'The waters of Noah.'— וְיָ , "as the days," is the reading of three MSS., and probably of two more. So Sym., Theod., Syr., Vulg., Ch., and various critics. עַרְי , restored by the LXX., is adopted here.

11. 'Carbuncles.'— $\text{Ετοιμαζω τον ανθρακα τον λιθον σου}$, LXX. and Ar. "Præparo tibi carbunculum lapidem tuum," Old Italic. "Sternam per ordinem lapides tuos," Vulg. For וְיָ , read with LXX. either וְיָ or וְיָ , *λιθους κρυσταλλου*, and thus is it found in one MS.

15. 'Behold, strangers.'— $\text{Ιδου προσηλυτοι προσελευσονται σοι δι' εμου, και παροικησουσι σοι, και επι σε καταφευξονται}$, LXX. "Ecce proselyti accedunt ad te per me, et coloni erunt tui, et ad te confugient," Old Italic. "Et coloni erunt tui," Hier. "Ecce accola veniet, qui non erat mecum, advena quondam tuus adjungetur tibi," Vulg.

CHAPTER LV.

3. 'Sure mercies.'—Cited Acts xiii. 34, agrees with both Sept. and Heb.

5. 'Shall call on thee.'—Thus LXX., Ar., Ch., and Old Italic.

9. 'As the heavens.'—For וְיָ , read with LXX., Ar., Vulg., Houbig., Lowth, and Secker, וְיָ .

12. 'With their boughs.'— $\text{Επικροτησει τοις κλαδοις}$, LXX. For וְיָ , perhaps they read וְיָ . So Ar. and Ch.

13. 'And instead.'—Read וְיָ , with LXX., Syr., Vulg., and Ar., confirmed by many MSS. and editions.

CHAPTER LVI.

7. 'An house of prayer.'—Quoted by the Saviour, Matt. xxi. 13, agrees with both LXX. and Hebrew.

8. 'A congregation.'—Οτι συναξω ἐπ' αὐτον συναγωγην, LXX.

11. 'From his quarter.'—ἀπ' ἀκρου εως εσχατου. "From the first to the last," one MS. of LXX. Unusquisque simul a summitate ejus, Hier.

12. This verse is generally omitted in the Sept. It is restored by MS. Pachom. and sixteen others, thus, Δευτε λαβωμεν οινον, και οиноφλυγγομεν μεθη, και εσται ως αυτη ημερα αυριον περισσως σφοδρα. It is also acknowledged by Ald. ed., Alex. ch. min., Armen. one MS. and Ed., the Georg. and Slav. Verss.

CHAPTER LVII.

1. 'Behold.'—ιδετε, LXX. Similarly Syr., Ar. "Videte quomodo justus perit," Old Italic. Ιδου, Just. Mart. So Tertull. and Cyp., Aug.

2. 'He shall rest.'—נח, two MSS., Vulg., Durell, and Lowth. With Lowth read נח נצח. One MS. omits נח. "His burial shall be in peace, he is removed from the midst," LXX. "Let peace come, let him rest on his bed who hath walked in his uprightness," Vulg.

3. 'Seed of evil doers.'—For נזנע, LXX. נזנע, or as one MS. pr., נזנע. Houbig. נזנע.

5. 'Inflame yourselves.'—LXX., "Who comfort yourselves with idols." αναμεινον ακρων των πετρων, LXX., two MSS., Alex. ch. m. εν ταις μερισι φαραγγος, MSS. Marchal., Pachom., with ten others, and Alex. ch. min.

6. 'Be indignant.'—ἐπι τούτοις ουν ουκ οργισθησομαι, LXX. "Numquid super his non indignabor? Read עמא for עמא; עמא added to עמא, the similarity of which words has caused the omission of one.

8. 'Thy door-posts.'—οπισω των σταθμων της θυρας σου εθηκας μνημοσυνα σου· ωου, εαν απ' εμου αποστης, πλειον τι εξεις; ηγαπησας τους κοιμωμενους μετα σου και επληθυνας την πορνειαν σου μετ' αυτων, LXX. So Old Italic and Ar. "Because at my side thou hast uncovered thyself, and admitted an adulterer: thou hast widened thy bed, and made a covenant with them; thou lovedst their bed with open hand," Vulg.

10. 'I will refrain.'—και ουκ ειπας Πανσομαι, LXX. Quiescam: confortata fecisti hæc, propterea non rogasti me, Hier. Quiescam, Vulg. Διατουντο ου κατεδεθης με συ, LXX. "Entreat me not," Syr. Old Italic gives the same rendering with LXX. For עמא they read עמא. One MS. has עמא, which approaches it more nearly.

11. 'Overlook it.'—και εγω σε ιδων παρορω; LXX. Lowth reads with the LXX., ובעלם for ובעלם. "Behold, I am the Holy One from eternity, and thou fearest me not," Syr. "Because I was silent, and as one that saw not, therefore thou didst forget me," Vulg. וכן עמא, many MSS. and Editions with the versions.

12. 'My righteousness.'—יָרַדְתִּי, Syr., LXX., MS., Alex., Marchal., Pachom., Chis., with eighteen others. α ι Γ. and Ar.

13. 'The whirlwind.'—*ἀπουσει καταγης*, LXX. For *לַהֲבֵל* they read *לְהַבֵּל*. "Tollet aura," Vulg.

14. 'I will say.'—"Et dicam," Vulg. "Make straight," Syr. *καθαρίσατε οδους απο προσωπου αυτου*, LXX.

15. 'Thus saith the Most High, that dwelleth for ever on high, the Holy amongst the Holy Ones is his name, the Most High dwelling amongst the holy, and giving to the poor of spirit, patience: and that giveth life to the broken in heart,' LXX. With LXX. I read *רַחֵם* for *רַחֵם*, and omit the conjunction. Read also *וְחַי* after *וְחַי*, with two Hebrew MSS. and one edition, twelve MSS., and one edition of the LXX., with Georg. version.

16. 'For the spirit.'—*Πνευμα γαρ παρ εμου εξελευσεται, και πνοην πασαν εγω εποησα*, LXX. "Quia spiritus a facie mea egredietur, et flatus ego faciam," Vulg. Similarly Syr., Ar., and Old Italic. "I will restore the spirit of the dead," Ch.

17. 'A little while.'—*כָּצֵר*, LXX. and Lowth translate *βραχυ τι*. Read *קָצֵר* for *קָצֵר*, with LXX., *και ελυπηθη*.

18. 'Make him to rest.'—Read *יְחַיֵּם* in Hiphil, with LXX.

CHAPTER LVIII.

3. 'Say they.'—LXX. restore *καὶ*, *λεγοντες*, which has been dropped from the text. *וַיֹּסֶף*, many MSS., as the LXX., Vulg., Ch., and Ar. Read *וַיֹּסֶפְוּ* with LXX. The plural form is restored by many MSS. in verse 13. *Και παντας τους υποχειριους υμων υπονυσσετε*, LXX. "Et omnes debitores vestros repetitis," Vulg.

4. 'The poor.'—For *עָנִי*, LXX. *עָנִי*, the *נ* being added to the *י* of the next word. Originally it ran thus, as Lowth observes—

*עָנִי הָיָה בְּמִנְיָן
: עַל מֶה לִּי הַצָּדִק כִּי־אֵם*

6. 'Unfair bond.'—Thus LXX. and Parkhurst. In the latter clause LXX. *και πασαν συγγραφην αδικον διασπα*. "Omnem cautionem malignam dissipa," St. Barnab.

9. 'Whilst thou art.'—*Επ λαλουντος σου*, LXX., Ar., and Iren.

'Murmuring.'—*רָגַז*, LXX. for *רָגַז*.

10. 'Thy bread with delight.'—Several MSS. read *רָגַז* for *רָגַז*. LXX. adopt both.

13. 'A word in anger.'—*ουδε λαλησεις λογον εν οργη εκ του στοματος σου*, LXX.

CHAPTER LIX.

1. 'Is the hand.'—For *אֵל* *יָד* read *אֵלֶּךָ*, and omit *אֵל* in the second clause with the LXX.

7. 'Innocent blood.'—*αιμα αναιτιον*, MSS. Marchal., Pachom., and

nine others. "Ad effundendum sanguinem innoxium," Hier. So the Armen. version.

8. 'Therein.'—For בָּה read בָּ, with the ancient versions, confirmed by one MS. It is on a rasure in another.

10. 'As dying men.'—*ως αποθυησκοντες στεναξουσιν*, LXX. So Syr., Ar., and Old Italic. "We are in dark places as the dead," Vulg. They read בְּחֹשֶׁכִּים. De Rossi observes that the *κ* is supposititious: one of his MSS. omits it. Rabbi Pachom. explains the word as the Vulg.

15. 'They have changed their understanding, that they may not comprehend,' LXX. "Understanding hath departed from our thoughts," Syr.

16. 'No intercessor.'—"None to uphold," LXX., Ar., Syr., Old Italic. "Therefore he defended them with his arm, and with his mercy he established them," LXX.

18. For כֵּל, primð, one MS. בֵּל, as the Chald.

19. 'For his wrath.'—*Ἡξει γὰρ ὡς ποταμός βίαιος ἡ ὀργὴ παρὰ Κυρίου, ἥξει μετὰ θυμοῦ*, LXX. So Old Italic. "When he shall come as a vehement river, whom the spirit of Jehovah impels," Vulg.

20. 'There shall come.'—This passage is cited Romans xi. 26, thus, *Ἡξει ἐκ Σιών ὁ ρυόμενος, καὶ ἀποστρεψέι ἀσεβείας ἀπὸ Ἰακώβ*. This agrees with the Vatican edition, except that they have *ἐνεκεν* for *ἐκ*. But *ἐκ*, the true reading, is preserved by MS. Pachom. and one other. "Veniet de Sion," Old Italic. *ἐκ* is authorized further by Orig., Chrys., Theod., Hier., Hilary, Aug., Ambrosiast, Euseb. in Ps. Whence it is easy to discover the corrections necessary to be made in the Hebrew.

CHAPTER LX.

4. 'All thy children.'—בְּנֶיךָ is restored by the LXX.

7. 'Go up with acceptance.'—For עֲלֵךְ רִצְוֹן כִּבְדֹּךָ, read with four MSS. and Talm. Bab., favoured by LXX., Syr., Ch., and Ar., לִרְצוֹן עַל כִּבְדֹּךָ. יִרְצֶנִּי, many MSS., LXX., Syr., Ar. "My house of prayer," LXX. Ar. reading חֲסִידִי for חֲשִׁידִי.

8. 'With their young.'—With LXX. read ΠΑΙΔΙΑ for Αἰνῶντες, σὺν νεοσσοῖς ἐπ' ἐμὲ.

15. 'So that no man.'—"And there was none to succour," LXX. For עָזָר they read עָזָר.

CHAPTER LXI.

1. 'The Spirit.'—This passage is quoted by our Saviour, Luke iv. 18. It agrees exactly with the Vatican edition of the LXX., except that it has a clause, *ἀποστελεῖται τεθραυσμένους ἐν ἀφέσει*, which has dropped from the text of the Sept.: while from the Hebrew has been lost the words answering to *καὶ τυφλοὺς ἀναβλεψίω*. The clause lost from the LXX. is found in the Ar., and in Isaiah lviii. 6, וְשָׁחַרְצִים יִרְצֶנִּי, where

the LXX. translate it, as it should be found in this place, *αποστελλε τεθρανουμενους εν αφεσει*. From which observations it appears that the Hebrew has been wilfully tampered with in this place.

3. 'To appoint.'—*נָתַן* is not recognised by the LXX., and only embarrasses the sense.

8. 'Of injustice.'—*αρπαγμα εξ αδικιας*. They read *הָיָה* for *הָיָה*, *και δωσω τον μοχθον αυτων τοις δικαιοις*, LXX.

CHAPTER LXII.

6. '(Watchmen) who shall never be silent making mention of Jehovah. For there shall be none like unto you, if he establish, &c.,' LXX.

10. 'My gates.'—*δια των πυλων μου, και οδοποιησατε τω λαφ μου*, LXX.

CHAPTER LXIII.

7. 'To us.'—*επαγει ημιν*, LXX.

9. 'Not an ambassador.'—For *νῆ*, LXX. *νῆ*, *ου πρεσβυς, ουδε αγγελος, αλλ' αυτος εσωσεν αυτους*.

15. 'To us.'—*οτι ανεσχου ημων*, LXX.

16. 'Redeem us.'—*Αλλα συ πατηρ ημων ρυσαι ημας*, LXX.

18. 'Thy people.'—The LXX. show that *τῶν* belongs to *τι*, which has fallen from the text, but restored by them, *να μικρον κληρονομησωμεν του ορους του αριου σου*; while the words wanting in the Vat., *οι υπεναντιοι ημων κατεπατησαν το αγιασμα σου*, are recovered by the lection of MSS. Marchal., Pachom., and twenty-two others, with three Editions.

19. 'We have become as at the beginning, when thou didst not rule over us, nor was thy name called on us.'—Vulg., LXX.

CHAPTER LXIV.

1. 'Should tremble.'—*τρομος ληψεται απο σου ορη*. Supply *νῆ*, which is the reading of one MS. Thus also Ar., Syr., Old Italic.

2. 'As wax.'—*και τακησονται ως κηρος απο προσωπου πυρος τηκεται*. This is a far preferable and the original sense. They read,

יִשְׁמַח כְּצֶבֶד מִפְּנֵי הָאֵשׁ

Compare Psalm lxxvii. 2, and xcvi. 5, *και κατακαυσει πυρ τους υπεναντιους*, LXX. So Syr., Ar., Old Italic, Just. Martyr, and Euseb.

4. 'For from the beginning.'—St. Paul's quotation of this passage is as follows, *Αλλα καθος γεγραπται, Α οφθαλμος ουκ ειδε, και ους ουκ ηκουσε και επι καρδιαν ανθρωπου ουκ ανεβη, α ητοιμασεν ο θεος τοις αγαπωσιν αυτον*, 1 Cor. ii. 2. This passage is corrupt both in the Hebrew and Greek, agreeing neither with each other nor with the apostle. But as the apostle's quotation is made by inspiration, it is here restored on infallible authority.

5. 'Mercy shall meet.'—*Συναντησεται γαρ ελεος τοις ποιουσι το δικαιον*, MS. Pachom. and ten others, with Alex. ch. min. In the latter part of the verse the Sept. is again followed, *και ημεις ημαρτομεν· διατουτο επλανηθημεν*. "Behold, we have sinned, whilst thou art angry therein perpetually; (but) we shall be set free," Syr.

6. 'Delivered us.'—*וַיַּצִּילֵנוּ*, LXX., confirmed by one MS., Syr., Ch., both Ar., Houbig., Lowth, Dathe, Michael, Grotius.

8. 'Thine hands.'—*τῶν χειρῶν σου*, LXX., confirmed by three MSS.

9. 'And now.'—*και νυν επιβλεψον οτι λαος σου παντες ημεις*, LXX. For *πῶ* read *πῶν*, and insert *ו* before *πῶ*.

10. 'The city.'—*Πολις του αγιου σου*, LXX. *Civitas sancti tui*, Vulg. and Old Italic. One MS. adds *του* before *νῦ*.

CHAPTER LXV.

1. 'I was found.'—This verse and part of the second is adduced by St. Paul, Rom. x. 20, *Ευρεθην τοις εμε μη ζητουσιν, εμφανης εγενομην, τοις εμε μη επερωτωσιν*. In the Vat. these two clauses are transposed as in the Hebrew, but some copies read them with St. Paul in the right order. For *εμφανης εγενηθην*, the reading of Vat. Ed.—MSS., Ch., Alex., and thirteen others, with Clem., Bas., Chrys., and Cyr., read *εγενομην*. In other respects the quotation is exact. The Hebrew *וַיִּהְיֶה* is evidently wrong, involving a contradiction; perhaps it should be *וַיִּהְיֶה*, which is once translated by the LXX. *εμφανης γινομαι*. *וַיִּהְיֶה*, evidenced by both these authorities to be the true reading, is found in two MSS. of Kenn., primò. in one of De Rossi's.

2. 'I have stretched.'—The quotation of St. Paul agrees exactly in the words with that of the LXX., though not in the order of the words. This authority shows us that the word *וַיִּהְיֶה*, answering to *και αντιλεγοντα*, has fallen from the text.

3. 'Unto devils.'—*επι ταις πλυνθοις τοις δαιμονιοις α ουκ εστιν*, Vat. Ed. For *α ουκ εστιν*, MS. Pachom. and five others read *τοις ουκ ουσιν*. But five others restore the true reading of which this is a corruption—*τοις οικουσιν*, *וְעַל הַבָּיִת*.

4. 'Broth of their sacrifices.'—*και ζωμον θυσιων· μεμολυμμενα παντα τα σκευη αυτων*, LXX. For *πῶ* read *πῶν*, with several MSS., three Edd., LXX., Ch., Vulg., Ar., and Old Italic. *Et jus profanum in vasis eorum*, Vulg.

5. 'Stand afar off.'—*πορρω απ' εμου*, LXX., reading *πῶν* for *πῶ*. *Recede a mihi*, Vulg.

9. 'Holy mountain.'—*וְהָר* is restored by LXX. and Old Italic.

15. 'Slay you.'—Read *וַיַּחַדְּכֶם* with Sept.

16. 'Their eyes.'—Read *וְעֵינֵיהֶם*.

18. 'But they shall find joy and delight in it.'—LXX.

20. 'Born prematurely.'— לֹא יָמַד , *awpos*, LXX. לֹא יָמַד the LXX. justly connect with the succeeding clause, and restore the conjunction, omitting it before לֹא יָמַד . So Old Italic.

22. 'Tree of life.'—So LXX., Arab. *Secundum dies ligni vitæ*, Old Italic.

CHAPTER LXVI.

1. 'Heaven is, &c.'—This passage is cited by St. Stephen, Acts vii. 49, as follows, $\text{ὁ οὐρανὸς μοι θρόνος καὶ ἡ γῆ υποπόδιον τῶν ποδῶν μου· ποιοὺν οἶκον οἰκοδομήσετε μοι; λέγει Κύριος· ἡ τίς τοποῖ καταπαύσεως μου;}$ in the Vat. edition for καὶ ἡ γῆ we have καὶ ἡ γῆ ; but the protomartyr's quotation is vindicated by MSS. Marchal, Chis., fifteen others, two Edd., Barnab., Clem., Euseb., Chrys., Cyr., Theod., Procop., and Georg. vers. Again, for καὶ ποιοὺς read ἡ ποιοὺς , with Alex. and Marchal. MSS., ten others, and one Ed. So the omission of λέγει Κύριος after οἰκοδομήσετε μοι in the Vat. Ed., is restored in MS. Pachom. and five others, with Procop., Armen. one MS. and Ed., and Georg. vers. These words must also be added to the Hebrew.

2. 'Are mine.'— לֹא יָמַד , omitted by the present Hebrew text, is restored by the LXX. and Old Italic. It is absolutely necessary to the sense. So Cyp. and Hilar.

3. 'The ungodly.'—Here again the LXX. restore לֹא יָמַד lost from the present text, but absolutely necessary to the sense. They are confirmed by Ar. and Old Italic, Prov. xv. 8. $\text{וְכֹחַ וְשִׁנְיָה וְחֵצֵה יָחַד}$ is quite parallel. MS. Pachom., eleven others, one Ed., and Alex. ch. min. restore some words omitted in the common Ed. and read as the Hebrew. $\text{ὁ δὲ ανομὸς οὐ θύων μοι μὸσχον, ὡς οὐ τυπτῶν ἀνδρὰ· θυσιάζων πρόβατον, ὡς οὐ ἀποκτείνων κύναι. ἴψιν ἴψιν,}$ LXX. translate by *βλασφημῶς*, which is here followed.

8. 'Or shall.'— לֹא יָמַד , LXX., confirmed by one MS. So לֹא יָמַד , many MSS. and Edd., and LXX.

9. 'Shall I bring?'—"Shall I who cause others to bring forth, not bring forth myself? saith Jehovah." "Shall I who bestow generation on others be barren myself? saith Jehovah your God," Vulg. "I gave this expectation, and thou rememberest me not, saith Jehovah; behold, have not I made both the fertile and the barren? saith your God," LXX. Nearly thus the Syr. and Old Italic.

11. 'Her consolation.'—LXX., Syr., Vulg., Ar., Old Italic, in the sing., confirmed by one MS. For לֹא יָמַד , read with Lowth, and apparently with one MS., לֹא יָמַד .

12. 'Behold, I will stretch forth against them as a river of peace (or retribution), and as a torrent flooding the glory of the Gentiles,' LXX.

16. 'All the earth.'— לֹא יָמַד omitted in the Hebrew is restored by

LXX. and Old Italic. *καὶ ἐν τῇ ρομφαίᾳ αὐτοῦ πᾶσα σὰρξ πεσείται*, three MSS. So Hier., *Cadet omnis caro*. And Old Italic, *Et in gladio ejus cadet universa caro*.

17. 'Behind the doors.'—For *אחור*, read with LXX. and Vulg. *אחור*. In *portis et liminibus*, Old Italic. Compare Ez. viii. 8, when LXX. have *προθυρα* as the translation of *סוּח*.

18. 'I know.'—"Cogitationes eorum novi," Hier. *Επισταμαι, καὶ ανταποδωσω αὐτοῖς*, MS. Pachom. and eight others. *επισταμαι, ερχομαι συναγαγειν*, Armen. one MS. *επισταμαι*, Armen. vers. *ידע* has been lost from the text.

19. 'And Meshech.'—*משח* was probably added by some transcriber, to afford an object to the participle *משיח*. It should be omitted with LXX.; and for *משיח* read *משח, καὶ Μοσοχ*, LXX.

20. 'Instruments of song.'—For *בכלי שוֹח* read *בכלי שוֹח, μετα ψαλμων*, LXX. Dodson proposes *שיר* *בכלי שיר*, as in 1 Chron. xv. 16.

23. 'In Jerusalem.'—Thus LXX., Hier., Old Italic. In Jerusalem *dicit Dominus*, Tertull., Arab., Aug., Faustin., Auct. incertus. Comp. Ps. cii. 21, 22; Zech. viii. 21, 22; xiv. 16—19.

24. 'An abhorring.'—*εις ορασιν*, LXX., reading *לראת* for *לראת*. "A spectacle unto all flesh," Vulg., LXX., Old Italic. But the same word is used in Dan. xii. 2, in speaking of the same thing,—

ואלה לדפוח לדראן עלם

which proves that the reading of the text is the genuine.

FINIS.

1

2



